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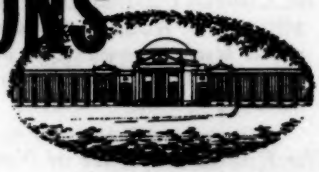

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Editorial Introduction

Biblical interpretation is continuously important to the pastor. He, with the teacher, has a primary responsibility in the correct exegesis and application of the biblical message. He should be conversant with the methods, history, and contemporary trends of hermeneutics. The editorial board is pleased to present to its readers four articles designed to inform and inspire the pastor in the art of biblical interpretation.

The task of interpretation is to do justice to the history which produced the Bible, to correctly grasp the authority of biblical revelation, and to make the Bible relevant to human need. These are the axioms of hermeneutics discussed by professor John D. W. Watts in the article "The Methods and Purpose of Biblical Interpretation." Dr. Watts, the author of *Vision and Prophecy in Amos* and of numerous articles in theological publications, is professor of Old Testament and Hebrew, Baptist Theological Seminary, Rüschlikon-Zürich, Switzerland. Professor Watts, convinced that interpretation is "every Christian's job," is most creative in his discussion of the opportunities for biblical interpretation in preaching, in worship, and in the counseling experience.

Professor William L. Hendricks is the author of the article "Biblical Interpretation — the Pastor — and the Contemporary Scene." His purpose is to give emphasis to the necessity for principles of hermeneutics and to make the pastor aware of both the history and current trends of biblical interpretation. The article contains an excellent list of sources for a more lengthy study of the historical systems of interpretation. Professor Hendricks is incisive in his evaluation of the methods of interpretation employed by such contemporary scholars as Rowley, Cullmann, Bultmann, Vischer, and Barth. The emphasis

given to the necessity of biblical exegesis as a prior corrective for theology is a needed one.

If the principles of biblical interpretation are to bear fruit for pastor and people, they must be put to work in skilled exegesis and biblical preaching. Professor D. David Garland demonstrates the use of historical exegesis preparatory to contemporary application in his study of Jeremiah 2:10-13. The historical background of the passage, the literary study, and the contemporary application are expertly done. The subject is idolatry, a "universal and timeless problem." Through an exegesis of Jeremiah's call to repentance from the unparalleled evil of turning away from God, the minister finds his message to modern man to forsake his "cisterns" for the "fountain of living water." Professor Garland has recently joined the faculty of Southwestern after a fruitful ministry as pastor of the Baring Cross Baptist Church, North Little Rock, Arkansas. His article introduces him to the readers of the *Southwestern Journal of Theology*.

The series of articles on biblical interpretation is concluded with the essay "How to Prepare a Biblical Sermon." After examining the contemporary emphasis on biblical preaching and defining biblical preaching, Professor Jesse J. Northcutt outlines the practical steps in the preparation of the biblical sermon. In this article the pastor will find guidance in the selection of a text, the procedure in the interpretation of the text, the discovery of the relevance of the text, the defining of the aim and central idea of the sermon, and the formulation of the sermon plan. Such contemporary trends in biblical preaching as the need for relevance in speaking to human need and the proper relation of content and form in the biblical sermon are brought to the attention of the reader. Writing from a rich experience in the homiletic classroom, Professor Northcutt offers both inspiration and practical assistance for biblical interpretation in the pulpit.

There is a great deal of current interest in the proper dimensions of the work of the Home Mission Board of the Southern Baptist Convention. Much of the discussion has grown out of the expansion or proposed expansion of this work into areas of the nation and beyond the nation served by other Baptist bodies. In such discussion the original intent of the Southern Baptist Convention in defining the task of the Home Mission Board has been called into question. Professor W. W. Barnes does historical service at this point in his article "The Dimensions of the Home Mission Task." It is Dr. Barnes' position that the historical concept of the work of the Home Mission Board limited such work to the slave-holding states of the South, with the exception of Kansas and California. The thesis is supported by interesting historical data. Without engaging in any contemporary discussion, Professor Barnes seeks only to "set the record straight" as to original intent.

Professor L. Jack Gray closes the current issue with a missionary meditation "Missions in the Light of the Incarnation and Crucifixion." The essay literally breathes with the heart and spirit of its author, one who dedicates his life to the task of interpreting the Word of God through world missions. Its thesis is that the missionary implications of the Christian experience and of the central doctrines of the Christian faith place upon all Christians a stronger obligation to missions than any direct command. The missionary dynamic of the birth and death of Christ is movingly presented. Here is an article, written in the form of a sermon, which will move on the hearts of its readers and which should inspire more effective preaching on missions.

Our readers will look forward with interest to the October, 1960, issue of the *Southwestern Journal of Theology*. Professor John P. Newport will continue the discussion of biblical interpretation with an article on the linguistic, historical, theological,

and practical principles involved in such a study. Our guest writers will include Professors Frank Stagg, professor of New Testament, New Orleans Baptist Theological Seminary, and Andrew W. Blackwood, professor emeritus of homiletics, Princeton Theological Seminary. They will write on "The Motif of First Corinthians" and "Preaching Values in First Corinthians."

The Methods and Purpose of Biblical Interpretation

John D. W. Watts

The use of proper methods of interpretation is important in any study of the Bible because of the history which produced the Bible, the peculiar relation which the Bible bears to revelation, and the potential meaning the Bible has for men today. The task of biblical interpretation is to do full justice to this history and to the relationship of the Bible to revelation so that the meaning of the Bible can be mediated to our contemporaries.

Such a task seems simple enough. But no one who "puts his hand to the plough" of interpretation finds the going easy. Why not? The essential problem lies in the fact that the Bible is a very old book which is written in a very foreign language that describes a people very, very different from ourselves. It is hard enough for a generation steeped in naturalism and materialism to grasp any thought of a transcendent and spiritual God. But if this teaching about him breathes the spirit, culture, and thought of two to three millennia ago, the problem assumes fantastic proportions. The chasm of time and change must be bridged if interpretation is to be effective.

Whose task is it — this one of being bridge-builders back to the Bible? There are specialists whose help should be welcomed. But the task is far too broad for specialists alone. Biblical interpretation is every Christian's job, and especially every preacher's or teacher's task. The work is not one simply for specialists in biblical studies. Every department of the seminary curriculum and every phase of the church's ministry makes its own contribution, even as it draws on the contributions of others. Every servant in the Kingdom is an interpreter in some sense.

Hermeneutics is the science of interpretation and explanation of any document. Beyond the general rules of hermeneutics which might be applied to the interpretation of any document are those special rules which are used for the interpretation of

scriptures. Biblical hermeneutics is a branch of the prolegomena to systematic theology. It is based on axioms of faith which are theological in nature. Such axioms have grown up through a study of the Scripture and are valid to the extent that they fit themselves to the nature of biblical revelation and interpretation. It is necessary to note, nonetheless, that these axioms are fundamentals of the interpreter's faith and should be kept to a minimum so that the axiomatic presuppositions of interpretation do not take the place of or determine the results of exegesis. They should only include those things which most clearly allow scripture to be understood for itself in our day.

Three hermeneutical axioms are needed to bridge the chasm between the Bible and our need. They are the recognition of the historical form of scripture, the understanding of the canonical nature of scripture, and the acknowledgment of the necessity for scripture to be interpreted if it is to be found relevant.

The Historical Form of the Scriptures

The recognition of the Bible's historical form is a theological insight. It is the recognition that the Bible is composed of writings which came into existence within the historical process—within a particular history of a particular people—therefore, these writings can be dated historically. If the Bible reveals God, it must be recognized that this revelation occurs in history.

If theology accepts this first axiom for its basic hermeneutical principle, it must also accept that the Bible must be studied and explained by the application of strict historical exegesis. It is the task of biblical exegesis to use historical and philological methods to lay bare the meaning which scripture had within the time and culture which gave it birth. The theological recognition of the historical nature of biblical revelation requires the application of philological and historical methods in interpretation.

What is involved in such exegesis? First, criticism of the text itself is involved. We are fortunate today to have both the Old and New Testaments in critical editions which put the fruits of centuries of work in the field at our finger tips. There can be no excuse for an interpreter today being unaware of the best counsel the textual critic can give.

An understanding of the original languages is also involved. Exegesis must have a solid philological foundation. Grammars and lexica abound through which the interpreter may master the idiom of the ancients. Recent archaeological discoveries give promise that whole families of new languages will be deciphered in the near future which may help to throw light on many a dark spot in our understanding. Accurate translation of a good text gives us the literal base of the exegetical foundation. When this knowledge is lacking, the interpreter must be very careful to use reliable translations and commentaries.

The meaning of a passage also depends on context. Context is used here in its broadest possible sense. Modern study has done much to establish the context of the Bible, although much is still left to be done. The exegete will want to use every method at his disposal to aid him in seeing the Scripture "in context."

The historical context is important. The historical context is concerned with such questions as, when and where were these words spoken or written? What was going on at the time which could be reflected in the text or could have influenced the text?

In many instances the interpreter becomes aware that the text has been formed, not so much by historical events, as by the setting in which the passage was introduced or used. He must then turn his attention to the context in worship or life *(Sitz im Leben)* to find the frame which will bring his picture into true perspective.

The literary context is also important. One would need to begin with the immediate literary context before being able to get much help from either historical or form criticism. But to determine the literary context means much more than simply reading what comes before and after; one must establish the literary frame and immediate limits for the passage at hand.

Finally, the picture cannot be complete until the passage is seen in the context of the speaker's or author's thought-world. Until the theological import of the passage has been placed properly in relation to what was previously thought on the subject *(Vorgeschichte)*, what was currently thought, and what later biblical writers thought *(Nachgeschichte)*, neither the importance nor the full meaning of the passage can be ascertained. If biblical theology is defined as a strictly descriptive historical

discipline (i.e. as the first chapter or two chapters of historical theology), then it must also be counted an integral part of historical exegesis.

The doctrine of scripture does not stop, however, with an affirmation of its historical nature. Interpretation must move on if it is to present more than the dead bones of a dead past.

The Canonical Nature of Scripture

The recognition of the canonical nature of scripture is also a theological insight. There is no strictly historical reason why the collection must be thus and not otherwise defined. The history of the development of canon gives us an idea of the organic process and principles. But these are also clearly based on theological insights into the nature of revelation and of faith.

The interpreter recognizes the axiom of canonicity as the foundation for exposition of scripture as the Word of God. This axiom grows out of the teaching of scripture itself, but it does not necessarily derive from the historical nature of scripture. The two stand rather in a dialectical relation to each other.

Canon implies limitation and uniqueness. Whatever the exact reasons given for a particular choice of books or whatever justification is given for judging them unique, the fundamental judgment is that these books are different from others in their nature and in the relation which the people of God must sustain toward them.

Canonical limitation is accepted not only because the uniqueness and value of the books is obvious, but also because the work and leading of God is recognized in the historical process of selection. The actions taken by Jewish and Christian churches are accepted by many, even though with some reservation.

The second aspect of the affirmation of scripture as canonical is the recognition of its unity. The analytical process of exegesis testify adequately to manifold variety, and the affirmation of unity should not do violence to this recognition. Yet, if interpretation is to be effective, it must affirm and show the basic unity of scripture within its diversity.

One factor of unity lies in the continuity of history. Another factor in unity is the affirmation that God who reveals himself here is one throughout. The Book is one because God is one.

The Bible's unity is tested at no point so severely as in the relation of the Old and New Testaments. And there is hardly another point in which the practice of the interpreters departs so far from their theory. What is involved is far more than the question of literary unity. It is a question of historical continuity between Israel and the Church. The relation of Jesus, his Father, and Spirit to Jahweh of the Old Testament is involved. Jesus' relation to David and the Davidic Messiah is involved. And with these, stands the issue of the faithfulness of God in keeping his promise.

Some words of caution are appropriate at this point. To affirm unity does not necessarily mean that we know exactly how the tensions between variety and unity are all to be solved, nor does it mean that we can devise some simple do-it-yourself key which is guaranteed to unlock all the secrets of unity. Our bridge is a true bridge which, like one made of steel, keeps its place and performs its functions when its parts are kept in healthy tension.

There are many ways in which tension can become the interpreter's aid. One example may suffice. This is the recognition of the bow drawn between promise (prophecy) and fulfillment. To affirm unity is not to assert identity. Promise and fulfillment are not identical, but they are related in a unity that is larger than either.

The third element is that of canonical authority. In developing this point systematic theology must relate scripture to its whole concept of authority and to other expressions of it. God is the only ultimate authority. The church recognizes his divine authority in submitting itself to Christ and his will. He is the absolute authority for the Church and every Christian.

But the will of Christ is to be known through two mediating forms: the Book and the Spirit.

It is indeed the span of a faith in scripture as canonical, unique, one, and divine, which is required to span the gulf between the Book and ourselves. The concept of canon gives hermeneutics the wings to span the years. Exegesis must be the defining and limiting force. But hermeneutics must go on to give wings of faith to the facts, to determine goals and to make application possible.

Mediating the Meaning of the Bible to Our Contemporaries

If the first two axioms are accepted, the Bible will be understood, as Israel and the Church understood it, as the Word of God. Such an understanding lays the factual foundation and provides the spiritual dynamic for interpretation. But the actual work of interpretation or mediation is not done until the meaning of scripture is brought into living contact with our contemporaries in a form that meets their needs. Revelation must be shown to be relevant. The fruits of interpretation must be relevant application. Until this relevance is established in a particular situation, interpretation is not complete. Application takes many forms.

The theologian is an important interpreter of scripture. He begins in the exegetical disciplines, determining the truth that is taught in scripture. This involves exegeting particular passages and comparing the Old and New Testament treatments of the subject. The biblical teaching is then extracted from its ancient setting and reset in the twentieth century.

The theologian uses many methods to achieve relevance. The study of historical theology (especially relevant is the history of interpretation), philosophy, epistemology, logic, and semantics are skills which are used to present scriptural truth in a form that can be taught, applied, and defined. But his essential material and measuring rod must be the Bible, else he loses the very authoritative roots which make a systematic theology possible.

Theological interpretation needs to be systematic in a sense that a descriptive biblical theology never can be. It is the obligation of the theologian to seek the key to the Bible's unity, and to apply it in order to give order and form to his presentation.

Theological interpretation must be relevant to contemporary problems and questions. It is for this very reason that each generation must form its own systematic theology. In meeting contemporary thinkers and seekers where they are, current language and thought forms must be used. The systematic theologian will always find himself in tension between the biblical truth and current application. There is always a risk that the translation of the one into the other will either lack accuracy or relevance. But the interpreter must not side-step the issue.

Theological interpretation must present the truth in a form which makes dialectical encounter with enemies of the truth possible. It is theological interpretation which must mark the battle lines between truth and error in our day and present the biblical message in a form that actually joins battle at the points and in the way that scripture itself was intended to be used.

Theological interpretation is responsible for interpreting scripture in a way to provide edification, spiritual nurture, and ethical guidance for Christians. Of course, theological interpretation will influence all the applications made of scripture. But it is properly at home fulfilling a didactic purpose in the schools of the church from earliest children's classes through theological seminaries. It is in teaching that scriptural thought can best and most effectively be presented.

The preacher is the interpreter who is perhaps most frequently heard. Homiletical interpretation uses rhetoric, illustration, logic, and personal knowledge of human needs, problems, and aspirations to apply the biblical truth. Preaching finds its fundamental justification in the recognition that so much scripture is itself kerygmatic (proclamatory) in nature. From this it also takes its cue concerning method and form. Whatever the form and the methods of presentation, the material of preaching should be scripture, and the preacher should recognize his responsibility as an interpreter of the Bible.

Homiletical interpretation should be doctrinally oriented and personally applicable. It should be pointedly direct and inescapably pertinent. It must be spiritually motivated and evangelistically relevant. But through it all, the goal is making the Bible and its message relevant. The homiletical method which does not use the scriptures themselves, through sound exegesis, and with a deep sense of them as the Word of God, may make contact, but it has nothing to communicate.

The Bible itself gives the method as well as material for kerygmatic interpretation. One assumes that God who spoke of old through prophet or preacher still speaks. He invites his hearers or readers simply to identify themselves with the ancient hearer, letting the proclamation speak directly to their heart and mind. God is the constant, we the changing elements in such a scene. His Word and its interpreter move to bring us together.

The worship-leader is also an interpreter of scripture. We might call this liturgical interpretation. Whether we like it or not, what we do and say in worship does give our interpretation of the fundamentals of our faith. It may be good or bad. But it is interpretation, and every outsider who comes into our services will judge our faith and grasp of truth by the interpretation he sees and hears there. Liturgical interpretation uses ritual forms, music, the church building and arrangement, and psychological awareness of the effect of symbol, picture, and type to interpret. Here more than anywhere else lies the opportunity to interpret the Scripture in forms that culture can understand. But again, if this interpretation is to be true to our deepest convictions concerning the foundations of faith and worship, as well as the purpose of both, the Scriptures must play a decisive role.

One interpretative method may be called that of experiential interpretation. In this case the interpreter helps some one identify himself with a biblical person and thus helps him to relive that person's confrontation with God. In this form the Bible is not God's textbook, but his visiting card. Through the biblical story a person is introduced to God. When the confrontation actually takes place the model may be pushed aside, the listener to a sermon or participant in worship becomes a partner in spiritual intercourse with God.

The exegetical study of scripture can prove many decisive impulses both in determining what forms are appropriate and in a critique of forms and symbols that appear there. Before using symbols, however, it would be well to subject them to the same kind of critical evaluation as doctrines normally received because they are often even more influential than the intellectual expression of truth. If the liturgical interpreter takes his role in this sense seriously, he draws his essential material for song, prayer, architecture, art, liturgy, or devotional meditation from scripture.

The biblical motifs will of course be interpreted so as to be spiritually introspective, indicative of divine presence and will, personally humbling, emotionally uplifting, ethically determining, and divinely inspiring (not all at once of course, but in proper and purposive order). The worshippers will be led to

meet God as men of old did. In such encounter the biblical symbols will come to life. Liturgical interpretation is more adequately fitted to present this part of scriptural truth than any other. Caution should be taken, however, that such interpretation not move toward developing a whole dogmatic system of its own, contrary to that of the theologian. Liturgical and theological interpreters must support one another in edification of the believer. Worship should be aware of doctrinal implications and make them consistent with expressed convictions and the preached message.

The pastor in counseling is also an interpreter. Pastoral interpretation should use the best insights into the understanding of an individual's need which psychology and sociology with their techniques can give. But when the conversation turns from analysis of need to the answers which may be given, the counselor does well to turn biblical interpreter.

Pastoral interpretation will be personally and individually applied in a sense which no other form can assume. It will be used in a way that will help a person to understand himself and his need properly. It will be directed toward the healing and controling purpose of making God and his salvation real and operative in the person's life. The effective interpretation of scripture at this point will open possibilities for continued spiritual growth and independent return to the Bible for help which will go far beyond the counseling chamber. Much of the skill of pastoral interpretation lies in drawing on the proper scriptural parallel to the instance of need before the pastor and leading his counselee to enter the same recognitions and experiences which make the biblical parallel significant.

The list of biblical interpreters might be lengthened indefinitely, but these four should be comprehensive enough to cover most instances. Each, in his own way, and for his particular purpose, contacts the contemporary scene and living persons to mediate biblical truth. Interpretation is every Christian's job.

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Biblical Interpretation – the Pastor – and the Contemporary Scene

William L. Hendricks

"Give diligence to show yourself acceptable to God, a laborer without cause for being ashamed, one who cuts straight the word of truth" (2 Tim. 2:15). These words have traditionally been ascribed as an exhortation from an aged minister to a young co-laborer. The setting of this injunction is a passage of instruction and suggestion. Paul is especially concerned that Timothy should be diligent in "cutting straight the word of truth," or in truly proclaiming the vital content of the Christian revelation.[1] Understood in this way the passage has been an abiding exhortation to all who seek to interpret the "word of truth" to men in a world which "lies in darkness."

One should avoid reading back into the original setting of this passage the idea of the fully formed canonical scriptures. However, with the completion and acceptance of the canon of the Bible the task of cutting straight the Word of God was applied to the interpretation of scriptures. Since the Reformation and its resultant emphasis on the authority of the Bible adequate principles of biblical interpretation have become increasingly necessary. Biblical criticism, along with a deeper understanding as to the nature and purpose of scripture, and the philosophico-theological revolutions of the twentieth century have further made imperative the need of acceptable methods of biblical interpretation.

Hermeneutics, as the science of interpretation is styled, has often been restricted to a course in the seminary curriculum. Often the relevance and importance of biblical interpretation have been ignored by the average pastor. This may prove disastrous in an age when men are concerned not only with words but also with the meaning of words. While the pastor may ignore her-

[1]Cf. B. S. Easton, *The Pastoral Epistles* (New York: Charles Scribner's Sons, 1949), pp. 53 f.; Walter Lock, *The Pastoral Epistles* ("The International Critical Commentary"; New York: Charles Scribner's Sons, 1924), pp. 96 f.

meneutics as a science, there is a practical demand that every preacher practice some principles of interpretation. This demand is nothing more than next Sunday morning's sermon.[2] The primary purpose of this article is to help the pastor to see the necessity for principles of biblical interpretation. A second purpose is to notice the history of this discipline and to give particular interest to some trends in recent biblical interpretation.

The Necessity of Interpretation

The seeming inattention of the pastor to principles of interpretation is more academic than practical. For, while he may not designate his interpretation of scripture as hermeneutics, or consciously exegete the passages for his sermons by certain principles; nevertheless, he uses some processes of interpretation. The Bible itself, by its very nature, demands to be interpreted. The Bible is a collection of diverse types of literature written in distant ages in Hebrew, Aramaic, and Greek. This should not be forgotten nor taken for granted. The first reason the Bible needs to be interpreted is the very nature of its composition. Translation is a prelude to and an integral part of biblical interpretation. Behind translation stands the establishment and transmission of the texts and all the problems these imply. It is a shortsighted and untenable view which claims to say "just what the Bible says" especially when any version other than the reliable Hebrew and Greek manuscripts is meant.

The Bible must be interpreted not only by way of linguistic translation. A cultural translation from the ancient *milieu* to modern society is also demanded. The world outlook of the first century was vastly different from that of the twentieth. To complicate matters further the world outlook of the New Testament era was vastly different from that of the Old Testament. To assume that the Bible may be read with linguistic and cultural uniformity betrays the facts. It is a caricature of facts to assume that English is the language and the twentieth century is the setting of the Bible.

It is true, however, that the Bible of the first century and the centuries previous to it can speak to us in the twentieth

[2]For a good article dealing with the practical necessity for principles of biblical interpretation see James D. Smart, "Biblical Interpretation," *Union Seminary Quarterly Review*, XIII (November, 1957), 25-29.

century. Indeed, if this fact were not demonstrable by the "fruits of the Gospel" the Bible would have only historical interest for men today. The active faith of millions of Christians gives ample evidence that the biblical message can and does speak to men of every generation. It is the task of biblical interpretation and the pulpit ministry to find the most effective means of communicating the vital content of the Bible to our age.[3]

A second necessity for interpreting the Bible is the theological necessity. Theology, in the broad use of the word, is a study of God and man and the relationships which do and should exist between them. "A theological system is supposed to satisfy two basic needs: the statement of truth of the Christian message and the interpretation of this truth for every new generation."[4] If theology includes the "statement of the truth of the Christian message," it must ascertain this truth from scripture using justifiable principles in doing so.

The theological principles for understanding biblical truth and for making it relevant to our day should be complementary, not contradictory, to the basic biblical setting. Theological understanding of scripture has given rise to a host of diverse groups within the Christian framework. It has produced even greater numbers on the periphery of Christian thinking. Vastly different principles of interpretation and theological understanding have obviously been at work. How else can one explain the phenomenon of the American cults?[5] What, other than inadequate principles of biblical interpretation and inept theological conclusions, can account for the contradictory definitions of basic Christian tenets by such groups as Jehovah's Witnesses, Christian Scientists, and Mormons.[6] Even groups more centrally established within the Christian frame of reference have recognized that principles of interpretation have often accounted for their diversities.[7]

[3]James D. Smart, *loc. cit.*; G. E. Wright, "The Problem of Archaizing Ourselves," *Interpretation*, III (October, 1949), 450-57.

[4]Paul Tillich, *Systematic Theology* (Chicago: The University of Chicago Press, 1951), I, 3.

[5]For a listing and description of these groups see Frank Mead, *A Handbook of Denominations in the United States*. Revised and enlarged edition (New York: Abingdon Press, 1956).

[6]Objective statements of the beliefs of these groups may be found in: Charles Braden, *These Also Believe* (New York: The Macmillan Co., 1953); and Leo Rosten, *A Guide to the Religions of America* (New York: Simon and Schuster, 1955).

[7]G. E. Wright, "The World Council of Churches and Biblical Interpretation," *Interpretation*, III (January, 1949), 50-61.

A third necessity makes biblical interpretation imperative. It is the practical necessity — practical in an urgent and redemptive way. To use adequate principles of biblical interpretation merely for the purpose of having exegetically and theologically correct sermons is like constructing involved modern airplanes simply for their aesthetic beauty. It should be the concern of the pastor not only that his sermon be well built, but that it fulfill its desired results and perform its intended task. The avowed purpose of the Fourth Gospel (John 20:31) could well become the intention of modern sermons. Let us not forget that many today, like the Ethiopian eunuch (Acts 8:27ff), are seeking guidance and interpretation.

Two Extremes in Interpretation

Section one of this article sought to portray for the pastor the necessity for principles of biblical interpretation. The purpose of this section is to give a brief historical sketch of the discipline of interpretation. The history of biblical interpretation is a complex and involved study. Technically it must include not only the methods and principles of Christian exegetes but also the rabbinic principles and the methods of Greek literary figures. The length of this article precludes any detailed view of historical schools of interpretation. A briefer method will be to present sources which the reader may later peruse at his leisure. Special attention will be given to two extreme emphases in interpretation. For, it might be said, the schools of Alexandria and Antioch are microscopic illustrations of all other important historical schools of interpretation.

Two voluminous works on the history of interpretation are: F. W. Farrar, *History of Interpretation* (New York: E. P. Dutton and Co., 1886) and Milton S. Terry, *Biblical Hermeneutics*, second edition (Grand Rapids, Michigan: Zondervan Publishing House, n.d.). The bulk and detail of these works make them impractical for popular or extensive usage. Another work, this one written with the brash assurance of an older liberalism, is H. P. Smith's *Essays in Biblical Interpretation* (Boston: Marshall Jones Company, 1921).[8]

[8]For comment on the tone and spirit of this work see J. D. Smart, *loc. cit.*, p. 26.

Three more recent books in the area have the value of being succinct and well written. H. E. Dana's *Searching the Scriptures* (New Orleans: Bible Institute Memorial Press, 1936) is an excellent work in the area of biblical interpretation. A good summary of the history of interpretation is found on pp. 22-178. In 1950 two works of note were published. Both represented conservative, Protestant Christianity. Louis Berkhof's *Principles of Biblical Interpretation* (Grand Rapids, Michigan: Baker Book House, 1950) provides a concise historical survey of hermeneutical principles, pp. 19-39. Bernard Ramm's *Protestant Biblical Interpretation* (Boston: W. A. Wilde Co., 1950) devotes twenty-eight pages (pp. 20-48) to a discussion of the history of this discipline. An interesting volume which sets out a dispensationalist type of hermeneutic is R. T. Chafer's *The Science of Biblical Hermeneutics* (Dallas, Texas: *Bibliotheca Sacra*, 1939). Pages 16-26 are devoted to a historical survey. A recent and readable work is that of R. M. Grant, *The Bible in the Church* (New York: The Macmillan Company, 1948). A complete and helpful annotated bibliography in this area has been compiled by Wolfgang Schweitzer, *Interpretation*, IV (July, 1959), 342-357.

Illustrations of the two extreme emphases in biblical interpretation may be found in a study of the schools of Antioch and Alexandria. The Scylla and Charybdis of ancient mythology pose a fitting analogy for the dangers represented by these schools. Antioch was indeed unyielding and adamant like the rock Scylla, yet it was equally as dangerous to "steer toward" the vagaries of the Charybdis-like whirlpool of Alexandria.

Alexandria was noted for the allegorical method of interpretation. The foremost proponent of the Alexandrine school was Origen.[9] This school of interpretation found its roots in Stoicism and the methods of Philo and his contemporaries. A threefold sense of scripture was affirmed: the literal, the moral, and the mystical or allegorical. For all of his greatness as a textual critic Origen displayed a bizarre proclivity for allegorizing which has historically associated itself with his name. The not too distant kin of excessive typology was also used by this school.

Antioch gave rise to a school of biblical interpretation known

[9]For a sketch of this school which is more favorably inclined than older commentators see R. M. Grant, *The Letter and the Spirit* (New York: The Macmillan Company, 1957).

for the historico-critical method. This school arose after that of Alexandria and possibly in opposition to it. The primary proponents were Diodorus, Theodore of Mopseustia, and John Chrysostom. The strength of this school lay in its faithfulness to the biblical texts and the natural meaning of the scriptures. Its weakness was a tendency toward crippling literalism which failed to see the possibility of deeper theological emphases. It is tempting to generalize and indicate that during given historical periods of time one or the other of these methods has predominated in principles of interpretation. Generally speaking it could be said that a mediating allegorism dominated the ancient period and Middle Ages until the Reformation. With the Reformation came a deepened appreciation for the historico-critical method which emphasis has survived through the nineteenth century. It should be noted, however, that the historico-critical method of radical protestantism was employed in a vastly different fashion than that of conservative protestantism and for quite antithetical purposes.[10]

It is trite to say that historical trends swing like a pendulum. Yet, observation has clothed this idea with some bit of reality. It is the possibility of such a shift in biblical principles in the mid-twentieth century that shall occupy our attention in the closing section of this article.

The Contemporary Scene

Having noted the necessity of adequate principles of interpretation and having sketched the literature describing the history of the study, we shall now turn attention to some contemporary trends in biblical interpretation. The complexities of the theological scene today do not lend themselves to categorizing. In a bewildering turn of events yesterday's liberals are today's nonprogressives, and conclusions rejected as outmoded are being reexamined or labeled "new finds"! As Richardson says, not without humor, what yesterday's liberalism considered myth today's theology declares history and *vice versa*. The liberal ideas of a generation ago are now conservative and traditional conservatism is the new liberalism.[11]

[10]See especially the works of Dana, Berkhof, and Ramm for further discussion.

[11]Alan Richardson, *An Introduction to the Theology of the New Testament* (New York: Harper and Brothers, 1958), p. 14.

As indicated above, the historico-linguistic methods of biblical interpretation have been widely used by both an older liberalism and conservatism. Elements of allegorization were rejected by competent scholars in both conservative and liberal schools.[12] The theological revolution of the twentieth century has had especial importance for interpretation.[13]

At the mid-point of the twentieth century three general schools of interpretation are observable.[14] First: that group of liberal scholars which persists in historico-linguistic exegesis without relation to theological concerns, interpretation, or relevance. They insist on a faithfulness to textual criticism and problems and disallow, or grudgingly concede, to exegetes any dogmatic interests.[15]

A second school of interpretation today has been styled the "Kerygmatic" school. It may be characterized by a thoroughgoing consideration of historical, textual, and linguistic matters coupled with theological consideration and perspective. Basically this group gives attention to the unity of the Bible and seeks to reconstruct the break in biblical studies brought about by the diversifying tendencies of the last century. The proponents of this method are numerous. A listing would include such names as Dodd, Hunter, Manson, Rowley, Wright, and Filson.[16] A most recent volume provides an excellent example of the method of this group, namely Oscar Cullmann's *The Christology of the*

[12]It is significant that H. P. Smith, *Essays in Biblical Interpretation*, p. 191, can decry the allegory and type of the dogmatic theologian and M. S. Terry, *Biblical Hermeneutics*, p. 164, indicates that allegory "foists into it [the interpretation of scripture] whatever the whim or fancy of an interpreter may desire." Cf. also the rejection of allegory by E. F. Kevan in the volume edited by C. F. H. Henry, *Revelation and the Bible* (Grand Rapids: Baker Book House, 1959), pp. 289-291.

[13]Cf. R. M. Grant, *The Bible in the Church*, pp. 151-159; also B. S. Childs, "Prophecy and Fulfillment: A Study of Contemporary Hermeneutics," *Interpretation*, XII (July, 1958), 259f.

[14]R. M. Grant, *The Bible in the Church*, pp. 160-168 suggests five groups of interpretation: modernists, liberals, orthodox, fundamentalists, and neo-orthodox.

[15]G. E. Wright, "The Problem of Archaizing Ourselves," *loc. cit.*, p. 452, accuses Henry Cadbury of such in their dialogue in *Interpretation*, III (July and October, 1949). F. C. Grant, *Ancient Judaism and the New Testament* (New York: The Macmillan Co., 1959), pp. 151-152, might well be accused of the same charge.

[16]It may be noted that scholars of both Old and New Testament studies are included. While these men differ in approach and perspective, a bibliography of this group would indicate a common interest in exegesis, theological themes, and the unity and relevance of the Bible.

New Testament.[17] This book is described by its author as "an exegetical work" (p. xiii). While exegetical, the work also has deep theological interest and significance. This school might well be called the exegesis-theology school.

A third group is that one which composes a special problem for contemporary interpretation. The basic characteristic of this school is an emphasis on dogmatic or theological concerns which overshadows exegesis and historico-linguistic principles of interpretation. This "school" is the opposite of the first group discussed. Such a grouping is difficult to term a "school" for many of the group are in quite different theological camps. The problem posed by this theological-exegetical group is that their principles of interpretation are overshadowed by their theological considerations. Many of this group are good exegetes, equipped by training to deal with both the historical and linguistic tasks of exegesis. For instance, Rudolph Bultmann is one of the recognized founders of the form-critical school of New Testament interpretation. Nonetheless, he denies the possibility of knowing the historical Jesus and prefers to seek his Christology from the early church.[18] Bultmann's importance as a form critic is being superceded by his significance for hermeneutics, theology, and preaching.[19]

From a quite different perspective Wilhelm Vischer has examined the problem of the relation of the Old Testament to the New. His controversial work *The Witness of the Old Testament to Christ* has been the occasion of much discussion.[20] It is the general feeling that christological interests have unduly influenced his exegesis of the Old Testament.

Standing in yet another position from point of interest and

[17]Oscar Cullmann, *The Christology of the New Testament.* Translated by S. C. Guthrie and C. A. M. Hall (Philadelphia: The Westminster Press, 1959).

[18]See Rudolph Bultmann, *Theology of the New Testament.* Translated by Kendrick Grobel (London: SCM Press, 1949), I, 3. For a discussion of the entire "demythologizing" controversy see: Ian Henderson, *Myth in the New Testament* (London: SCM Press, 1952); and H. W. Bartsch, editor, *Kerygma and Myth.* Translated by R. H. Fuller (London: S. P. C. K., 1957).

[19]For a discussion of the relevance of this movement for preaching see G. C. Stuart, "Demythologizing and Preaching," *Encounter,* XIX (Spring, 1958), 131-150.

[20]Wilhelm Vischer, *The Witness of the Old Testament to Christ* (London: Lutterworth Press, 1949); see also B. S. Childs, *loc. cit.,* for a discussion of the influence of this book.

theology is Karl Barth. Even a casual reading of the notes in Barth's monumental *Dogmatics* will assure one that Barth is aware of biblical criticism and proficient in biblical linguistics. Without apology, however, Barth writes a church dogmatics which is admittedly not free from, but which must take account of, traditional statements and creedal formulations in equal proportions with the letter of scripture.[21] One may agree fully with Barth's idea that objectivity is not to be found or desired. However, it is this author's contention that biblical exegesis is the determinative criterion and corrective for dogmatic theology. Barth's trinitarian structure, his persistent silence as to the status of the Old Testament, and his christological reading of the Old Testament all lend credence to the thesis that Barth permits theological concern to overshadow exegetical bases.

This third group has, to be sure, always included confessional theologians whose allegiance to a creedal statement weighed fully as heavy as their commitment to the biblical message.[22] Also included in this theological-exegetical movement are fundamentalists whose *a priori* system of theology dictates the results of biblical exegesis.[23]

Conclusions

In summary, it should be remembered that principles of biblical interpretation are not optional for the pastor; they are necessary.[24] A brief history of the study of biblical interpretation reveals that there is the danger of barren irrelevance in giving attention only to critical, historical, and linguistic factors. A second danger, more deadly still, lies in the vagaries of allegorical or fanciful interpretation. Of the three schools of in-

[21]Karl Barth, *Church Dogmatics*. Vol. I, part 1. Translated by G. T. Thompson (Edinburgh: T&T Clark, 1934), pp. ix, 474ff., 533 ff.

[22]See the chapter on "Confessional Theology" in J. L. Neve, *A History of Christian Thought* (Philadelphia: The Muhlenberg Press, 1946), II, 128-141.

[23]See C. C. Ryrie's *Biblical Theology of the New Testament* (Chicago: Moody Press, 1959). The first requirement listed by Ryrie for biblical theology is that it be presented in systematic form (p. 12), and a perusal of the arrangements and content of this book indicates that the systematic form is closely dictated by the arrangement of his "brand" of systematic theology.

[24]Space does not permit, nor was it the primary purpose of this article, to indicate what are adequate, specific principles of interpretation. For stimulating discussions see: Bernard Ramm, *Protestant Biblical Interpretation;* Alan Richardson and Wolfgang Schweitzer, *Biblical Authority for Today* (Philadelphia: Westminster Press, 1959), pp. 240-245; and E. Y. Kevan in Chapter XV of *Revelation and the Bible.*

terpretation current on the contemporary scene the third or theological-exegetical group stands in most danger of committing sins analogous to those of the allegorists. It was basically a desire for relevance and conformity which first made allegory the tool of Christian interpreters. It is to be hoped that this desire for relevance (in the case of Bultmann) or conformity (in the instances of Vischer, Barth, and Ryrie) shall not destroy the balance between exegesis and theology by placing the latter before the former. The first school mentioned, exegesis without theology, seems to be making little imprint on today's theological scene. The third school, theology-exegesis, endangers the Bible by dictating beforehand its message. It is to be hoped that the second emphasis, exegesis-theology may flourish. Baptists particularly have an interest in this struggle for, being unrestricted by dogmas[25] or creeds, it is vital that they place first exegesis, then theology. To do otherwise is to place in jeopardy the declared source of Baptist doctrine, the Bible. If Baptist pastors and theologians permit theology—fundamentalistic, traditional, or liberal—to precede biblical exegesis, there remains no corrective or source for fresh insights for Baptist theology.

[25]The term dogma is used here in the sense of an official doctrinal pronouncement imposed upon a given group as the standard of belief.

Exegesis of Jeremiah 2:10-13

D. David Garland

For pass over to the isles of Kittim, and see
and send unto Kedar, and consider diligently;
and see if there hath been such a thing.

Hath a nation changed its gods, which yet are
no gods,
but my people have changed their glory for
that which doth not profit.

Be astonished, O ye heavens, at this and be
horribly afraid,
be ye very desolate, saith Jehovah.

For my people have committed two evils:
they have forsaken me, the fountain of
living waters,
and hewed them out cisterns, broken cisterns,
that can hold no water.

Jeremiah, a native of Anathoth and easily the foremost man of the seventh century, was called to be a prophet in the thirteenth year of Josiah (626 B.C.). The time was one of religious and moral crisis. As a result of the reigns of Manasseh and his son Amon, idolatry and religious insincerity had led the nation to moral corruption and decay.[1]

From the outset of his minstry Jeremiah recognized the disastrous consequences of these social and religious trends. It had been pointed out in his call that such sins were to be the causes of judgment and destruction.[2] In fact, doom was already gathering in the north — the pot was boiling.[3]

Aware of the devastating extent of the sins of the people and the impending terrors of judgment, the prophet issued a call to national repentance.[4] The very heart of this early message is found in 2:10-13. Here Jeremiah dealt with an amazing paradox — the people of the true God had done a thing that the heathen would never do. They had exchanged the true God for gods which

[1]2 Kings 21.
[2]Jer. 1:9, 10.
[3]Jer. 1:13.
[4]Jer. 2:1-4:4.

were not gods at all, while the nations had remained faithful to their gods which never were gods.

In picturesque language but solemn mood, Jeremiah began to deal with the problem. He pointed to the fact that there was no parallel to their idolatry in all the earth.

> For pass over the isles of Kittim, and see
> and send unto Kedar, and consider diligently;
> and see if there hath been such a thing.

The passage begins with an imperative of exhortation, *civrû*,[5] which indicates the very strongest sense of urgency in the Hebrew. According to lexicographers, the word is related to an Arabic word which had the meaning "to pass over a river," also "to pass away, depart, die." Later, the word came to mean "to pass over any body of water" (stream, wady, sea) or "to pass through a city or country." Therefore, in the exhortation, the people were urgently admonished to traverse the stated areas — land and sea — and see what might be found among the nations.

The areas named were Kittim and Kedar. *Kittim* was the designation for the west. Originally the name stood for the Cyprian city of Cition,[6] later for the whole island of Cyprus,[7] and finally it came to be used to designate the inhabitants of the islands and coastal areas of the west,[8] or the western world.[9] Thus, the people were urgently admonished "to look west as far as possible and see if there were a duplication of the sins of God's people."

Turning from the "west" to the "east," the prophet directed the people "to send to Kedar." *Kedar* is related to an Arabic word which means "to be squalid" or "turbid." The word commonly meant "dark skin" or "dark-skinned." Kedar was the name given the second son of Ishmael (Gen. 25:13), evidently because of the appearance of his skin. He and his descendants dwelled on the eastern desert between Arabia and Babylonia.[10]

[5]Due to lack of type, transliterations will not be exact.
[6]C. F. Keil, *The Prophecies of Jeremiah* ("Biblical Commentary on the Old Testament"; Edinburg: T. and T. Clark, 1873), I, 56.
[7]Henry Cowles, *Jeremiah and His Lamentations* (New York: D. Appleton and Co., 1869), p. 29.
[8]C. Von Orelli, *The Prophecies of Jeremiah* (Edinburg: T. and T. Clark, 1889), p. 29.
[9]C. R. Brown, *The Book of the Prophet Jeremiah* ("An American Commentary on the Old Testament"; Philadelphia: American Baptist Publication Society, 1907), p. 47.
[10]Keil, *op. cit.*, p. 57.

From the occupancy of these dark-skinned people the area evidently received its name and, as in the case of Kittim, Kedar became the general designation for the region to the east.[11] After having admonished them "to go to the west," Jeremiah now admonished them "to go to the east" — suggestive of universal quest — "and see if there were anything to parallel the actions of the people of the true God."

Thus, with the extent of the search before the people, the prophet turned to describe the nature of the search. They were to "consider diligently." The word *hitbônnû* is the reflexive intensive stem of *byn* which means "to perceive" or "discern." The root is related to an Arabic word meaning "to discern, to mark, to understand." Keil points out that the form used is the hithpolel, serving to heighten the expression, and translates it "give good heed."[12] The search, then, was to be an intensive one — not a casual, careless one.

After the search, diligently undertaken, the prophet turned to the interrogative, *hên* — "whether?" He did so for rhetorical effect[13] and asked "whether there be such a thing?" By implication Jeremiah said, "There has not been another case like this in the earth, to the east or to the west."

Having gained the attention of his hearers by the very forceful question and having held them in suspense as to the nature of the evil done, he turned in verse 10 to explain the sin which had no parallel in the earth.

> Hath a nation changed its gods, which are no gods?
> but my people have changed their glory for that which
> does not profit.

The question, "Hath a nation?" now became the issue. A nation, *gôy*, was "a community of dwellers, as a gathering of people under one name or government." In this case and most other cases, the word referred to the Gentile nations and is the very opposite to "people," the most common designation for Israel.[14] The problem for the prophet was that no other nation, even that one with false gods only, had changed its deity. The nations remained loyal while God's own people alone changed their god. The word for "changed" is *hêmîr* and is related to an

[11]Brown, *op. cit.*
[12]Keil, *op. cit.*, p. 57.
[13]Keil, *op. cit.*, p. 57.
[14]Isaiah 1:3.

Arabic word which meant "to change, to exchange, to take the place of anyone," or "to move to and fro." The form used is the hiphil which carries the causative idea — thus they were responsible for the exchange. It was something they had done themselves.

God's people had exchanged "his glory," *keyôdô*, "the weighty majesty of Yahweh" for that which profited nothing. The word for "glory" evolved from a word meaning anything which had excessive power or weight and came to mean "heavy, honoured, glorious." "This — that which was of value — they exchanged for that which was without value, weight or honour."

Such an affront was, as Skinner has said,

> A monstrous and incomprehensible thing. Even among the heathen there is no such thing as a wilful exchange of one false national deity for another (vv. 10, 11); and for Israel to have exchanged the one Being who is truly God for a fictitious being who "does not profit" is a thing fit to shock heaven and horrify earth (v. 12).[15]

> Be astonished, O ye heavens at this and be
> horribly afraid, be very desolate, saith Jehovah.

Shomû, the word translated in the A.S.V. "astonished" means "to be amazed, to be struck dumb, to be desolate" and has the sense of causing to be silenced because of destruction and desolation. It was used as an imperative of exhortation and therefore the heavens were exhorted to be dumb in face of such conduct.

In addition to being appalled, the heavens were commanded to "bristle with horror," *shacarû*. In the Arabic the concept was "to be shaggy, hairy." The idea seems to have been associated with a convulsive shrinking of the skin in sudden terror which had an effect upon the hair. Under such conditions the hair would "stand on end or bristle." So, in light of the folly of the people, "heaven's hair was to stand on end."

Further, the heavens were commanded "to be desolate," *hàrvû*. The original meaning of the word was "to be in ruins" or "to be depopulated." As used here it means "to be parched up and deprived of the life-marrow."[16] In light of the people having changed gods, the heavens were "to be speechless with

[15]J. Skinner, *Prophecy and Religion* (Cambridge: The University Press, 1948), p. 67.
[16]Keil, *op. cit.*, p. 57.

their hair on end and utterly desolate."

Yet, this was not the only effect of the sin of the nation — it had produced a most costly effect upon the people themselves, as may be seen in verse 13.

> For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns that can hold no water.

The exchange, having had a three-fold effect upon the heavens, had a two-fold effect upon the nation. First, they had "forsaken," *cazevu*, Yahweh. That is they had "left, forsaken, loosed themselves" from Yahweh. The Arabic word was "to cut loose." They have gone from Yahweh in the pursuit of other gods. "They have forsaken the fountain" — the *mekôr*, which comes from the verb meaning "to bore," or "to dig." The original meaning was "to cut a hole in" or "to scoop out." In due time the word came to be the name of the thing dug—thus, "fountain."

A fountain was "a large reservoir fed by springs, such as abound in Palestine."[17] To forsake these "fountains" was sin because they were fountains of "living water" — *mayim hayyim*.

The adjective *hayyim* describes the kind of water the people had forsaken. The water was "alive" or "living," i.e., water that was running and, therefore, fresh and satisfying. It was "water cool and abundant, fed with countless hidden springs flowing into it secretly from the highlands, and long since offered to the people without labor and without price."[18] This kind of water, water with these attributes and qualities in the spiritual sense, was the water offered the woman at the well by Jesus in John 4:10. Yet, here, they spurned its offer and turned to their own ingenuity and "digged for themselves cisterns, cisterns which would hold no water."

Having turned from "the fountain of living waters," they had been forced to substitute "cisterns," *lahsov*, "which can hold no water." They were "cisterns" that were "broken" (cracked) and which therefore had lost their contents.

Surely, then, the prophet was correct in calling the heavens to witness. No other nation in the world had exhibited such little judgment as the people of God. Judah's task was simple,

[17] J. R. Gillies, *Jeremiah: The Man and His Message* (London: Hodder and Stoughton, 1907), p. 41.

[18] S. R. Hopper, "*The Book of Jeremiah: Exposition*" ("The Interpreter's Bible," Vol. V; Nashville: Abingdon Press, 1956), p. 815.

"all she must do was stoop and drink. Judah, however, preferred to ignore the feast (sic) which had been placed before her and dig her own cisterns which at their best would be 'broken cisterns, that can hold no water.'"[19] Such action was without parallel in the world, and it brought consternation upon the whole universe and shame and disappointment to Judah.

There can be little doubt that the prophet was seeking to tell the people of his day that the idols to which they had turned in worship were as unable to meet their needs and would prove as disappointing as "broken cisterns." They had "forsaken the fountain" which was "(the worship of the Lord), and in its place have hewn out leaky cisterns (the worship of idols), wherein the water stored becomes stagnant and putrid."[20] This action on the part of the people caused the prophet to call the nation to repentance. Jeremiah implied that their exchange of God had caused "the foe from the north" to be roused. Nothing but a return to the "fountain of living waters" would bring deliverance to the nation and the people of God.[21]

In dealing with the issue of idolatry, Jeremiah came to grips with a universal and timeless problem — the problem of forsaking the true sources of life for those which weaken and destroy it. The Psalmist recognized God to be the true source of life when he said, "For with thee is the fountain of life."[22] The writer of Revelation found this truth reiterated for his day when he heard "the great voice out of heaven" say, "I will give unto him that is athirst of the fountain of the water of life freely."[23] In each case the fountain made the difference between life and death.

The present generation, marked by the same problem of forsaking "the fountain of living water" — the true worship of God for man-made "cisterns," whether self or things — will no more find its spiritual needs met in these than did Jeremiah's generation. The only hope for abundant and satisfying life is now, as then, in the "forsaking" of the "cisterns" for "the fountain of living water." This fountain alone can satisfy man's basic spiritual needs.

[19]Fred M. Wood, *Fire In My Bones* (Nashville: Broadman Press, 1959), p. 28.
[20]Elmer A. Leslie, *Jeremiah* (Nashville: Abingdon Press, 1954), p. 28.
[21]Jer. 3:22.
[22]Psalm 36:9.
[23]Rev. 21:6.

How to Prepare a Biblical Sermon

Jesse J. Northcutt

"It is time for a renaissance of biblical preaching."[1] These words were written in 1936 and constituted a plea for the use of the Bible in preaching according to the approach of modern critical interpretation. The renaissance for which Professor Patton called has come, although not altogether in the manner in which he intended.

There has been a return to the Bible in theology and a consequent return to an emphasis on the use of the Bible in preaching. While we may not be inclined to agree with the theological conclusions of neo-orthodoxy we must recognize the contribution of Barth and those who have followed in his train to a re-emphasis on biblical theology. It was inevitable that such a return to the Bible in theology would lead to an emphasis on its use in preaching. "The 'rediscovery' of the Bible as the source book of theology has not gone far enough—it has not reached the pulpit."[2] With these words Donald Miller prefaces his book, *Fire in Thy Mouth*. In his book he defines preaching and makes a plea for a return to the Bible as the true source of preaching. "This book," he says, "has been written to voice the deep conviction that there can be no true or permanent spiritual recovery until the Bible gets back into a position of centrality in the modern pulpit."[3]

In a later book, *The Way to Biblical Preaching*, Professor Miller follows up his definition and plea with a practical discussion of the methods of biblical preaching. To understand his plea for biblical preaching it is necessary to understand his conception of the nature of preaching.

> To preach the gospel, then, is not merely to say words but to effect a deed. To preach is not merely to stand in a pulpit and speak, no matter how eloquently and

[1]Carl S. Patton, *The Use of the Bible in Preaching* (Chicago: Willett, Clark & Co., 1936), p. 1.
[2]Donald Miller, *Fire in Thy Mouth* (Nashville: Abingdon Press, 1954), p. 7.
[3]*Ibid.*, p. 8.

> effectively, nor even to set forth a theology, no matter how clearly it is stated nor how worthy the theology. To preach is to become a part of a dynamic event wherein the living, redeeming God reproduces his act of redemption in a living encounter with men through the preacher.[4]

Preaching viewed in this light, "an extension of the Incarnation in the contemporary moment," must be based on the Bible. There could be no other adequate source. Thus Professor Miller contends that the only kind of true preaching is expository preaching "and that preaching which is not expository is not preaching."[5]

"It is time for a renaissance of biblical preaching." True, but what is biblical preaching? It surely is not what Carl Patton meant when he wrote those words. His description of his second attempt at biblical preaching will demonstrate this.

> In short, I treated it [the fifth chapter of Genesis] as one would treat the same story if he found it anywhere else but in the Bible. Then I told quite frankly what sort of story I thought it was: not history, but a lovely piece of folklore in which the Hebrews of later time pictured a golden age long past . . .[6]

Biblical preaching is not necessarily preaching which makes use of a text. With too many preachers a text is simply a starting point from which the preacher spins a neat web of his own ideas. "Someone has said that if texts were smallpox, most modern preachers would never contract the disease."[7]

Preaching is not biblical simply because it makes abundant use of scripture quotations. Such preaching might use scripture only on a "proof text" basis with little or no interpretation. In some instances quotation from scripture may be designed mainly to impress the audience with the ability of the preacher to remember and recite biblical passages.

Biblical preaching is exposition of the Word of God for the lives of men. It is setting forth the truths of the Bible for contemporary men and women. Biblical preaching is preaching which is essentially biblical in substance. "Truly biblical exposi-

[4] *Ibid.*, p. 17.
[5] Donald Miller, *The Way to Biblical Preaching* (New York: Abingdon Press, 1957), p. 22.
[6] Patton, p. 8.
[7] Miller, *Fire in Thy Mouth*, p. 38.

tion is limited only by the broad principle that *the substance of one's preaching should be drawn from the Bible."*[8]

Biblical preaching is expounding scripture. By expounding is meant the setting forth of the truths of scripture. In biblical preaching the preacher makes the ancient truths live again in their burning vital significance for a contemporary audience. That sermon is most truly biblical which is truest to the real significance of the passage upon which it is based. To make a passage mean something which it does not mean is to pervert the Word of God. To incorrectly understand its significance is to do injustice to the Word of God. To interpret a passage clearly and correctly is achieving most certainly what preaching is supposed to accomplish.

Biblical preaching, however, is more than just interpretation of scripture. Biblical preaching is the interpretation of scripture *for life*. It is interpretation of the Word of God in such way that people are called into encounter with God. The Word of God is made significant for the lives of contemporary men and women. James S. Stewart has expressed it by saying, "The purpose of all our preaching of the word is that men and women should be meeting God in Christ."[9]

> This is the honorable function of expository preaching. To let the Bible speak for itself. To leave the way open for the power of God and the wisdom of God which are enshrined in every passage to make their own impact on human hearts and minds.[10]

To make the truths of the Word of God significant and relevant to lives of contemporary men and women is the real task of preaching. Such preaching is and must be biblical preaching. H. H. Farmer has presented the wonder and marvel of such a task.

> On the one hand, the preacher must seek to present the Christian message in a way that makes it urgently and challengingly relevant to modern men living in this contemporary world of automobiles, airplanes, radio, cinemas, television, massed and urbanized populations, . . . collective nationalism, totalitarian wars, and all the rest. On the other hand, he is expected to, and, as

[8]Miller, *The Way to Biblical Preaching*, p. 21.
[9]James S. Stewart, "Exposition and Encounter," *Encounter*, XIX (1958), 170.
[10]*Ibid.*, p. 172.

> we shall see, can hardly do other than, preach from the Bible, from, that is to say, a heterogeneous collection of extremely ancient documents, the latest of which was written down nineteen hundred years ago and many of which are in large degree unintelligible except to expert scholars.[11]

How does one perform such a challenging and significant task? The steps in the preparation of such a sermon are simple; the task is arduous and demanding; and the results glorious.

Finding the Passage

The preparation of a biblical sermon begins with the selection of the passage upon which the sermon is to be based.

The passage may be discovered in the preacher's devotional reading of the Scriptures. There are times when the preacher reads the Bible for the good of his own soul.

> The Bible is the supreme instrument in the cultivation of the minister's own soul. Behind every sermon there must be a man, and the primary function of the Bible for the minister is to produce that man.[12]

The preacher should come to the Bible not as a "quarry for texts" but as "the starting point from which he grows a soul."[13] Often the preacher will discover that those passages which brought about his own personal encounter with God will accomplish the same thing with his people. In a way passages chosen for preaching in this manner are passages which have discovered the preacher.

The passage may be discovered in the preacher's planned program of Bible study. The preacher should keep before him at all times some project of Bible study. It would be possible to work out a long range, well rounded program of Bible study. Over a period of years the preacher could work significantly in every area of biblical revelation.

The passage may be discovered in consecutive preaching through the Bible book by book, or through a particular book chapter by chapter or paragraph by paragraph. There are some preachers who have devoted themselves to preaching through

[11]H. H. Farmer, "The Bible and Preaching," *Encounter*, XIX (1958), p. 151.
[12]Miller, *Fire in Thy Mouth*, p. 80.
[13]*Ibid.*

the Bible chapter by chapter. They have been well pleased with the approach and feel that it provides ample opportunity for significant proclamation of the truths of God for the lives of men. Some will find it easier to preach paragraph by paragraph or section by section through some particular book of the Bible.

The passage may be discovered through a carefully arranged planned program of preaching.[14] During the summer months the preacher would do well to think through his preaching for the coming year. He should study his field and take into consideration its needs and programs. He should look at his denomination and its emphases. He should observe the other programs of biblical study in his church. He might take into consideration the church year or the Christian year with its seasonal emphases. He might give consideration to the special days of the year, Christmas, Thanksgiving, Easter, Mothers Day, etc. With these considerations in mind he would ask, "Does the Word of God have a message for my people who live under these circumstances?" In answer to such a question he may well discover passages from the Word of God which will speak to his generation.

Interpreting the Passage

The passage on which he has chosen to preach must be made to "come alive" for the people to whom he preaches. If it does so, it must first "come alive" for the preacher himself. Such an experience will not take place apart from his understanding of the passage. What is involved in correct interpretation is discussed in other articles in this issue of the *Journal*.[15]

There is a sense in which every man's program of study is peculiarly personal. No two people could study exactly alike. Consequently what is here presented is simply a suggestive program of study. The preacher should first read the passage carefully for himself in his own language. He might do well to read the passage carefully in a number of modern translations. It is surprising how much the discerning student can learn about a passage simply by reading it with understanding.

[14]Andrew W. Blackwood, *Planning a Year's Pulpit Work* (New York: Abingdon-Cokesbury Press, 1942).

[15]See John D. Watts, "The Methods and Purpose of Biblical Interpretation," p. 7, and William L. Hendricks, "Biblical Interpretation—The Pastor—And the Contemporary Scene," p. 17.

If possible, (it should be possible for the serious Bible student) the passage should then be read in the original language of the text, Greek or Hebrew. Admittedly the discerning English reader with help can become a remarkably apt interpreter. Yet there are many ideas of scripture that will be missed entirely apart from a working knowledge of Greek and Hebrew.[16] The task of translation may be difficult but it will become easier as the years pass and will pay significant dividends in preaching.

If the preacher possesses the ability to do so, he would find it interesting and enlightening to read his passage in other modern languages. Often significant insights are obtained from words used to translate the Greek and Hebrew into German, French, Spanish, or some other language.

Careful reading of the passage in one's own language, the original language, and other modern languages should be followed by a period of meditation and careful thought about the passage. This enables the preacher to think carefully through the passage for himself. The first serious thinking about it should be his own.

Dr. Charles E. Jefferson describes his program of study as follows:

> I read the letter [a Pauline letter] again and again. I read everything of value on the letter which I could find, meditated on its contents, pondered the problems it suggested, communed with the spirit of the man who wrote it.[17]

"Meditating," "pondering," and "communing"! These words describe the period of intense personal thought about the passage.

The preacher then turns to his commentaries. There are experts in biblical interpretation who have written concerning the passage. It would be a foolish preacher indeed who ignored what such men have said. This does not mean that he will believe everything that he reads, but his own thought and study will enable him to evaluate what others have said. The preacher should check exegetical and critical commentaries first. They are more detailed and usually deal with the passage verse by verse. From such commentaries he will derive knowledge of critical problems, understanding of word relations and signifi-

[16]Richard M. L. Waugh, "The Preacher and His Greek New Testament," *Religion in Life*, XX (1951), 286-94.

[17]Charles E. Jefferson, *The Character of Paul* (New York: The Macmillan Co., 1923), p. v.

cance of words, and the relation of the details of the passage to each other. From the exegetical commentaries the preacher may turn to expositional commentaries. Such commentaries deal with the broader ideas, divisions and relations of the passage. To see the difference between an exegetical and expositional commentary compare the International Critical Commentary with the Expositor's Bible.

From the exegetical and expositional commentaries the preacher may wish to turn to the devotional commentaries. These are commentaries primarily concerned about the relation of the ideas of the passage to life. Commentaries of Matthew Henry and Alexander Maclaren fall into this category. The preacher may find more inspiration for himself than he will real help in understanding the Bible passage from such commentaries.

From his commentaries the preacher will turn to other material in his library in which the passage is discussed. A well indexed library will readily yield periodical material, sermons, clippings, etc. bearing on the passage. By sifting carefully through these the preacher may discover new understanding and new approaches to his scripture.

It is understood, of course, that in the process of all this study the preacher has continued to think for himself about the passage. He does not simply absorb what he reads, but he passes it through the prism of his own understanding, so that his knowledge of the passage after he has completed such study is peculiarly and distinctly his own.

Relevance to Life

When the passage has been thoroughly studied and understood, the task of interpreting for preaching has reached a strategic point. The passage must now be related to life. Exposition of scripture that makes no vital contact with life is not preaching. It has been said,

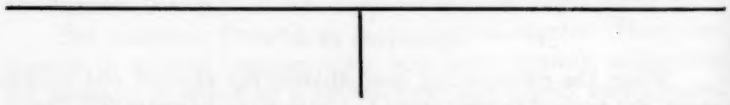
> . . . preachers who pick out texts from the Bible and proceed to give their historic settings, their logical meaning in the context, their place in the theology of the writer, with a few practical reflections appended, are grossly misusing the Bible.[18]

[18]H. E. Fosdick, "What Is the Matter with Preaching?" *Harper's Magazine*, CLVII (1928), 135.

If by "grossly misusing" is meant "inadequately using" in preaching, the above evaluation is correct. There is no real preaching until the "cutting edge" of exposition is brought to bear on life experience.

This conception is carried to an extreme by John Knox in his book, *The Integrity of Preaching*. Of Christ's dealing with Bartimaeus he says that we should treat the event "not as a past event from which we can derive true or useful lessons . . . but as an event in our own history." We should say, "We are blind Bartimaeus. Christ calls to us, 'What do you want me to do for you?'"[19] Thus the meaning of this scripture is what it means to me. This conception pays too little attention to historical background and the place and purpose of the passage in its context. Yet once the relationship to context has been established and the exposition of the passage has been worked out, it is appropriate to ask, what does this passage have to say to me and to my people?

A helpful method for answering this question is to relate the truths of the passage to the experience of the people to whom the sermon is to be preached. Take a sheet of paper and draw a dividing line down the middle of the page. At the top of the page attempt to state in one sentence the central truth of the passage. Then on one side of the line at the top of the page write, *Truths of the Passage*. On the other side write, *Experience of the People*.



On the left side of the page under *Truths of the Passage* list in a briefly stated form the different truths—ideas discovered in the exegesis of the passage. On the right side of the page list the areas of contact of the truths of the passage with the experience of the people to whom the sermon is to be preached.

The truths will come to life, possess a vitality and warmth which they could not otherwise have. Preaching possibilities will

[19]John Knox, *The Integrity of Preaching* (New York: Abingdon Press, 1957), pp. 42-43.

begin to clamor for expression. The preacher will begin to feel that he has a true word from God for his people.

> What all the great writers of Scripture, however, were interested in was human living and the modern preacher who honors them should start with that, should clearly visualize some real need, perplexity, sin, or desire in his auditors, and then should throw on the problem all the light he can find in the Scripture or anywhere else.[20]

Defining the Aim

The preacher now has before him the detailed exegesis of the passage and an analysis of the truths of the passage and their relation to lives of his congregation. He now needs to ask himself what he desires the message based on this study to accomplish in the experience of his people. Every sermon should have an aim. The sermon should be directed toward a worthy objective in the experience of the people to whom the sermon is to be preached.

Donald Miller defines aim in preaching as follows: "the aim consists in what we desire that truth to do to the hearer, or what we desire the hearer to do in response to the truth."[21] Note that the objective of the sermon aims at a target in the experience of the people. The preacher's objective in preaching could possibly end with himself. He has something he wants to say. He derives a certain amount of personal satisfaction in giving expression to his thoughts. He satisfies his ego in public display and besides that gets paid for it. Preaching which has no more objective than this is hollow mockery.

The objective of preaching could end with the truth itself. There might be some preachers who feel that it is an adequate objective simply to declare the truth.

> To state truth clearly is hardly a sufficient aim in preaching. That would make our sermons degenerate into mere intellectual exercises, whose aim is the logical arrangement of valid rational propositions and which may be evaluated like the correct answers in a copy book. Truth, however, is not an end in itself. Truth is an instrument by which living relations between God and the human soul are to be established.[22]

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[20] *Ibid.*
[21] Miller, *The Way to Biblical Preaching*, p. 114.
[22] *Ibid.*

The true objective for any sermon is the intended effect of the truth in the experience of the people to whom the sermon is preached.

This fact helps to determine the way in which the aim is defined. Review the relation of the truths of the passage to the experience of the hearers and having done so ask yourself the question, how should these truths affect the lives of the hearers? Out of this review may come the central objective of the sermon.

Professor Miller has suggested that the truest objective for a sermon based on a passage of Scripture is the aim of the author of the passage. "Wherever one begins [whether in Scripture or in the experience of the people] the final relevant question is whether what one proposes that his sermon shall accomplish is in harmony with some supreme intention set forth in Holy Scripture."[23]

This is obviously ideal biblical preaching. It should be said, however, that it is not always easy to determine the aim in a particular passage. It is possible also that there are secondary aims and objectives, which could become the supreme aim in a sermon without doing serious violence to the passage itself.

When once the preacher has analyzed the truths of his passage and related them to the lives of his people he then formulates his own aim. He states it in terms of what he wants to take place in the experience of his people as the result of the sermon. He might say to himself, "The truth of this sermon is presented in order that such and such result or results may take place in the experience of my people." What he desires to happen in their experience is the aim or objective of the sermon.

Discovering the Central Idea

Considered chronologically this step could have come and may have come earlier in the sermon preparation. The preacher could have begun in a tentative fashion at this point. He found an idea which he knew his people needed. He then sought and found a scripture in which the idea was a central or significant part. Often, however, the discovery of the central idea for the sermon will come after the preacher's exegesis of his passage.

[23] *Ibid.*, p. 126.

Every sermon should have one central unifying idea stated in one brief declarative sentence. This sentence is sometimes called the theme; others have used the term proposition. There are different ways to find a central unifying idea for a sermon in a passage of scripture. The most obvious and the most truly biblical way is to adopt and use the central idea of the passage itself. Professor Miller says that this is the only way to do true expository preaching and thus the only way actually to preach. *"Every sermon should have a theme, and that theme should be the theme of the portion of Scripture on which it is based."*[14]

The unifying idea for the sermon may come from a key verse in the passage. In one verse in the passage there may be an idea which will open up the whole passage. It is remarkable how often this is true.

The unifying idea for the sermon may come from a key personality in the passage. If the passage deals with the experience of only one person then the approach is somewhat obvious. If there are several persons in the passage then there is the possibility for creative and imaginative approach to the passage through the experience of one used as a key to open up the passage. Suppose for instance in the Christmas story you chose one wise man or one shepherd or Herod and developed the sermon from his point of view in the experience. Suppose for instance you preached about David and Goliath through the eyes of Goliath. This could be creatively different and interesting.

The unifying idea might come from a secondary but major idea in the passage. Usually a passage of scripture has one central idea. But it also has other major and significant ones. It is possible to use one of these as a unifying idea for the sermon. This may not be the most ideal exposition, but if the approach is safeguarded, effective exposition can be achieved. To safeguard this method, approach the passage through the secondary idea with the understanding that you are looking at the passage from this perspective and actually trying to get a view of its truths from this angle. In other words, true justice can be done to the passage even though you approach it in a different way. Be careful to see that you still keep the ideas of the passage correctly related to each other.

[14] *Ibid.*, p. 55.

Once the central-unifying idea has been discovered it should be carefully formulated. Through careful writing and rewriting the central idea should be phrased in one brief declarative sentence. It should possess such qualities of content and style that the sentence as the theme of the sermon is worthy of repetition within the sermon itself. It may well become a symphonic theme in the message.

Formulating the Outline

Now comes the thrilling point of preparation, the erection of a sermon structure on the basis of the foundation of exegesis and reflection. Digging for and laying the foundation in Bible study has been long and enjoyable. Just as the foundation for a skyscraper must be well prepared and takes long to lay, so the process of exegesis has been long and at times seemingly arduous. Now in the language of the builder you are ready "to get out of the ground." To some extent the most strategically important work has been done. Yet nothing is more thrilling than to see a structure long thought about and dreamed of begin to take form before the public eye.

How do you go about preparing a sermon outline? Davis, in his unique book *Design for Preaching,* has said,

> There is no ideal or standard form which every sermon should take. The sermon is not a species with fixed and invariable characteristics, as the form of the violet, the lily, the leaf of the red oak, the twig of the weeping willow is fixed. There is no preexistent mold into which the substance of thought must be poured in order to make a sermon.[25]

This is true, of course, but as Davis recognizes, truth expressed must have some form.

One is inclined to agree with Davis when he suggests that the secret of creative preaching is to "feel" the form essential to the subject of the message.

> The idea that is to generate a sermon comes, then, somehow from somewhere into the preacher's mind and just as certainly into his feeling. It may come well formed

[25]Henry Grady Davis, *Design for Preaching* (Philadelphia: Muhlenberg Press, 1958), p. 8.

> and lusty, or it may be nebulous and wavering. In either case the task is not so much to give it form as to find, or rather to feel, its own true form, its native and inherent shape. To recognize this fact and learn to work with it is the first step toward creative skill. A sense of form is primarily an ability to feel the form of an organic idea—not to create a form for it, and surely not to impose a form upon it.[26]

Yet, as Davis recognizes, the preacher must make a careful study of form, mastering the elemental principles of sermon construction.

Biblical sermons, as messages based upon a particular passage of scripture, may generally take one of three forms. They may be homily, analysis, or synthesis. These strange terms have a very simple meaning. A biblical homily is an informal discourse based on a particular passage of scripture in which the major ideas of the passage are successively discussed with no effort to achieve any more unity than is found generally in the passage. The preacher will recognize this as a method usable for teaching or for formal discussion of scripture at his midweek service.

Biblical analysis is the examination of the component parts of a passage separately and/or in their relation to the whole. In analysis the central idea of the passage becomes the central idea of the sermon and the several ideas of the passage are related to the central idea as they are related to it in the passage. This approach to biblical preaching in some ways is the most ideally expositional and is effective for Bible teaching.

Biblical synthesis is the putting together of the several ideas of a passage of scripture to form a sermonic whole. The preacher has before him a mass of ideas drawn from a passage by the process of exegesis. Adopting a unifying idea as the center, he puts these several ideas together in such a way as to form a whole. He may vary the order of ideas from the order in the passage. He may choose an idea other than the central idea of the passage as his unifying center. He may even use a minor idea or an area of experience in the life of his people as the unifying center. In each instance, however, he builds a sermonic structural whole out of the ideas in the passage.

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[26] *Ibid.*, p. 79.

Synthesis will be recognized as a very flexible and adaptable sermonic approach. It has its dangers. It would be possible to misinterpret the passage and to misapply it in this manner. If the preacher is careful not to misinterpret, biblical synthesis offers to him innumerable possibilities for preaching.

Biblical sermons may be exegetical in nature, primarily designed to interpret the details of the passage. They may be historical in the sense that they are interpretations for life of a biblical event or events. They may be biographical in that they seek to interpret the life or portions of the life of a biblical character. They may be character or personality analyses in that they seek to explain the character or personality of a biblical person.

In working out the details of a biblical sermon two or three simple homiletic principles (not rules) need to be followed. The preacher should check to be certain that each major division of the sermon develops the central idea of the message. It should grow out of and develop the subject, the formulated statement of the idea of the sermon. The subdivisions of the sermon should grow out of and develop the main divisions and should do so in such way that the central idea of the message is developed. It is easy to get too far away from the central idea of the message in the subdivisions of the sermon.

It will help the effect of the sermon if the subject and the major divisions of the sermon are expressed with contemporary interpretative significance. Avoiding pure historical statements the preacher should attempt to give his divisions a contemporary connection. A simple illustration of these can be drawn from the experience of Nehemiath (Neh. 1:1-2:8). An historically stated sermon could be prepared on this passage.

Nehemiah's Concern for Israel

I. Nehemiah informed himself about Israel.

II. Nehemiah wept for Israel.

III. Nehemiah prayed for Israel.

IV. Nehemiah dedicated himself to Israel.

This type of outline is good and acceptable historical analysis. It fails however both in its subject and its development to make any contact with contemporary life. It becomes more of a Bible lecture than it does a sermon.

Ask yourself, "What does Nehemiah represent in contemporary terms, and what is Israel viewed in her contemporary connection?" Nehemiah might well represent any "godly citizen." Israel could represent any godly citizen's own country. Thus the sermon changes form but not essential truth.

A Godly Citizen's Concern for His Country

I. A godly citizen informs himself about his country.

II. A godly citizen weeps for his country.

III. A godly citizen prays for his country.

IV. A godly citizen dedicates himself to his country.

In this manner the development of the sermon has been given immediate contemporary connection and application. There is no need of waiting to the end of the sermon or the end of the division to throw in some lessons or application. Contemporary connection and application are inherent in the development of the sermon itself.

Note that some effort was made in the above outline to accomplish parallelism of form in the statement of points. This is desirable, though by no means absolutely necessary. Parallelism of structure helps the preacher to remember his sermon outline. It makes transition from one point to another easier; it enables the people more easily to observe the points and possibly to remember them. It demands of the preacher more careful thought in the phrasing of his divisions. It becomes a kind of a discipline for him in the working out of his sermon structures.

Now you have it, a biblical sermon born of thorough exegetical study; given significance by its contact with life experience; structured in a "preachable" and "life-connected" form. It remains for God to breathe upon this child of your homiletical

creativity. Perchance it will be a real sermon, that is, the vital life-giving Word of God brought into living relation with the experience of your people. If so, then you can say that you have preached.

The Dimensions of the Home Mission Task

W. W. Barnes

The present continental limits of the United States were determined during the first half of the nineteenth century. The Southern Baptist Convention (1845) was formed upon the occasion of the slave question being injected into the attitude of the Acting Board of the General Convention (foreign missions) and of the Board of the American Baptist Home Mission Society in the appointment of missionaries. Constitutionally the sphere of fellowship and activity of the new convention was from the beginning "the Baptist denomination in the United States." But the Domestic Mission Board from the beginning limited its activity to the slave states (Delaware not included) and the territories that might become slave states.

The plans and the fields of activity of the Board were determined by the following successive events that added territory to the original continental area of the United States. The Louisiana Purchase (1803) added the French portion of the present state of Louisiana and a large area northward and west of the Mississippi River; the Webster-Ashburton Treaty (1842) settled the boundary question between the United States and Canada; the annexation of Texas (1845) added a larger area that in all probability would become slave-holding; the War with Mexico (1846-47) resulted in the final determination of the westward extension; the Gadsen Purchase (1854) was a result of the strained relations following the war.

The Missouri Compromise (1820) determined the slave and free area in the portion of the Louisiana Purchase not hitherto formed into states—Missouri was admitted a slave state; the area north of the line that was the westward extension of the southern boundary of Missouri was declared free territory. The northeastern boundary of Missouri is the Des Moines river. On the basis of this demarcation the Southern Baptist Convention declared in 1846 that the area of the operations of the Domestic Mission Board extends "from the Des Moines to the Gulf of Mexico, and from the Rio Grande to the Atlantic shores of

Florida."[1] The Report of the Board for that year states:

> The field of labor, in the providence of God, assigned to us, though not as large as previous to the separation, is vast in extent, important in its relations, and in many sections extremely destitute of the word of life. It embraces fourteen States, with an aggregate of 955,664 square miles, and a population of about eight million.[2]

The second Annual Report (1847) declares that "the territorial limits of the Southern Baptist Convention embraces all the slaveholding or southern states."[3] The report for 1848 enumerates the workers in each state, listing fourteen states — Missouri, Arkansas, Texas, Louisiana, and the ten states south of the Mason and Dixon Line and the Ohio River, except Delaware.[4]

By this time the western lands, ceded to the United States following the War with Mexico (1846-47), were coming to public attention. The discovery of gold in California was bringing thousands into that area. The Domestic Mission Board reported to the Southern Baptist Convention in 1849: "The Board have deemed it expedient to confine their labors within the Southern or slave-holding states, although applications have been made for appointments in the free States."[5] Among those applications were some from California. The Board took no action. "They wait any recommendations or instructions of the Convention." A special committee recommended that California be entered.

The Compromise of 1850 (Act of Congress) determined the slave and free areas in the territory acquired as a result of the War with Mexico. California was admitted into the Union as a free state; the rest of the newly acquired area was divided into the Territories of Utah and New Mexico, each being left free, upon admittance into the Union as states, to decide for itself as to slavery or free soil. The Compromise of 1850 left the possibility of California becoming as Missouri in reverse — a free state extending into a slave area.

By the sixth decade of the century the area of continental United States was determined. On the basis of the determination by the Congress of the slave and free soil in the newly acquired territory, the continental area was divided as to the slave question. The Domestic Mission Board, in its fifth annual

[1] *Proceedings*, Southern Baptist Convention, 1846, p. 17.
[2] *Ibid*, p. 34.
[3] *Southern Baptist Missionary Journal*, Vol. II (June, 1847), p. 28.
[4] *Ibid*, Vol. III (July, 1848).
[5] *Proceedings*, Southern Baptist Convention, 1849, p. 62.

report, declared its sphere of activity in this final continental compromise, as follows:

> The foreign and domestic fields, though distinct, are intimate, and dependent upon each other. And each is operating under the 'great commission.' The domestic field extends from the Atlantic to the Pacific, and from the Great Lakes to the Gulf of Mexico. Embracing a domain wider than that of the Romans in their proudest days of conquest. In the dispensation of providence the southern portion of this field has been made our immediate sphere of labor.[6]

California was admitted into the Union as a free state. The Domestic Board considered it as a possible sphere of labor from another angle than whether slave or free soil. Upon the discovery of gold thousands of Southerners, Baptists among them, were among the immigrants. They made appeals to the Board, but the first work of the Board on the coast began from another factor.

The Foreign Mission Board of the Southern Baptist Convention began its first work in Southern China among the Cantonese-speaking population. Rev. J. Lewis Shuck of Virginia had been in Canton, South China, ten years. He offered his service to the new Board. New work was opened by the Board in Shanghai, north of Canton. Northern Baptists had work in Ningpo, North China. The Chinese immigration into California during the gold-rush was Cantonese. Northern Baptist missionaries in China did not speak Cantonese. The Chinese in California were considered a responsibility of Southern Baptists. Missionaries of the Foreign Board returned from Canton and worked among the Cantonese in California under the direction of the Domestic Board.

However, the Board did begin work among the immigrants from the older states. The calls from Baptists of the South were so many and so urgent that the missionaries among the Chinese worked among the Anglo-Americans also, and new missionaries were sent by the Board to enlarge the activities.

The literature seems to recognize that new ground was being broken in the decision to enter California. Southern Baptist writers went out of their way to justify entrance into this field. In the 1851 session of the Southern Baptist Convention at Nashville, Tennessee, the committee on New Fields of Labor

[6] *Southern Baptist Missionary Journal*, Vol. V (July, 1850), p. 43.

argued that California and New Mexico had peculiar claims upon friends of missions in the South, and urged the appointment of missionaries there. Similar arguments were made in the 1852 report, and California as a mission field was discussed in articles in the *Southern Baptist Missionary Journal* in 1849-50 and the *Home and Foreign Journal* in 1851. On February 10, 1853, the *Christian Index* of Georgia urged that California be entered as a mission field, saying, "For the sake of foreign as well as home missions, it behooves our churches to look out suitable men to send as missionaries to this vast state. Does not God Himself by a remarkable manifestation of His Providence call us to make a strong effort for California?"

In 1855 the work of the American Indian Mission Association (Louisville, Ky.) was assigned to the Domestic Mission Board. In 1857 the Board reported to the Convention that work among the Indians in the Indian Territory had been extended into Kansas.

The War between the States closed all this work in California and Kansas. Due to economic conditions in the South decades passed before the Domestic Mission Board again worked in those areas.

The story of possible work in New Mexico sets forth the territorial spheres of activity of the Domestic Board — limitation to the Southern or slave-holding states. Under the Compromise of 1850 the Territory of New Mexico (including the present Arizona) was left free, on coming to statehood, to decide between slavery and free soil. In 1853 the Southern Convention considered the Territory as a possible mission field. The wide extent of areas, the thinness of population, and the difficulty and expense of travel hindered occupation. In 1894, the Convention voted: "Resolved, that the time has come when the Convention should enter New Mexico as a mission field."[7] But in view of the fact that this Convention had adopted previously a resolution looking to the appointment of a committee of five to confer with a like committee from the American Baptist Home Mission Society to discuss "a more definite understanding in regard to the territorial limits of the work of the Board and the Society,"[8] another resolution was adopted: "That the Home Mission Board be directed to not disturb the *status quo* in regard to mission

[7] *Proceedings*, Southern Baptist Convention, 1894, p. 22.
[8] *Ibid.*, p. 16.

work in New Mexico, pending the work of the Committee of Conference with the American Baptist Home Mission Society."[9]

The problem of Southern Baptists in Oregon confirmed the territorial conceptions of the Convention, even though the controversy there came just as Southern Baptists began to move away from the older view. Mattoon says: "Our early Baptists were mostly from the South, and Southern policies and methods, Southern beliefs and practices substantially prevailed until Northern culture and education changed the order of things."[10] He further says:

> As a general thing the Baptists of Eastern Oregon at the first were Landmark. Every association except the Eastern Oregon had so expressed itself. It was the settled policy of the associations, and with rare exceptions of the churches also.[11]

These Landmark Baptists organized the East Oregon Baptist Convention, August 5, 1892. The next year the name was changed to the Baptist Convention of the North Pacific Coast. Application was made for affiliation with the Southern Baptist Convention (1893); a committee was appointed to report to the Southern Convention the following year. In 1894 the Convention adopted the report of the committee that "it is inexpedient to accede to their request." The *Baptist and Reflector* reports: "On account of some doctrines held by the Oregon brethren their request for admission was refused."[12] Other Southern Baptist papers considered the territorial factor to be the determining one. Apparently both factors—doctrinal and territorial—entered into the decision. On the second day of the session the Convention passed the resolution calling for the appointment of a committee to confer with a like committee from the American Baptist Home Mission Society on territoriality and other questions. The Oregon request came up the fourth day. The Convention could not prejudge the question of territory which its committee was already instructed to bring into conference for decision.

From the reports of the Domestic Mission Board from 1846 to 1857 and from the proceedings of the Southern Baptist Convention through the first decade and a half, it appears that the

[9] *Ibid.*, p. 26.
[10] C. H. Mattoon, *Baptist Annals of Oregon*, Vol. I (McMinnville, Oregon: Press of the Telephone Register Publishing Co., 1905), p. 424.
[11] *Ibid.*, Vol. II, p. 242f.
[12] May 17, 1894, p. 4.

sphere of activity of the Board through the first fifty years lay within the slave-holding states, except as situations such as the Cantonese-speaking Chinese in California and the Indians in Kansas called for special action.

One of the earliest official references to this concept of the territory to be worked by the Home Mission Board of the Southern Baptist Convention is found in a letter from Corresponding Secretary R. Holman of the Home Mission Board, on April 8, 1847. He had taken notice of the fact that the American Baptist Home Mission Society had appointed a missionary to Texas recently, and he commented:

> Texas was abandoned by them previous to the division; after the Southern organization it was occupied by this Board. This, together with the geographic position, will furnish an apology for calling it "our field." Yet if the Northern Board have sufficient funds to "preach the gospel to every creature" in the Northern and Western States, and Territories, and can occasionally send a missionary to Texas, we will find no fault.[13]

As a matter of fact the whole controversy between Northern and Southern Baptists from 1847 to the present, relative to the proper field of home mission service for each, has no meaning apart from this general point of view. Why would President E. T. Winkler of the Home Mission Board protest in August, 1882 that the Home Mission Society was invading the South and supplanting the Southern Baptist Convention in its own domain, were it not for the fact that the South that Winkler knew was considered to be the area for the work of the Home Mission Board?[14] Why would the *Religious Herald* of Virginia and the *Foreign Mission Journal* of the Southern Baptist Convention assert that the Home Mission Society was *northern* in its task and the Southern Baptist Convention is *southern* in its work?[15] The fact is that the great stir occasioned by the southward expansion of the Home Mission Society after the War between the States and the northward expansion of the Southern Baptist Convention's home mission field in the first half of the twentieth century could not have taken place were it not that there had been a prior conception by the Home Mission Board of the Southern Baptist Convention that its work centered in the South.

[13] *Christian Index*, April 8, 1847, p. 116.
[14] *Home Mission Monthly*, Vol. IV, pp. 274-75.
[15] *Ibid*, Vol. VI, p. 225.

Missions in the Light of the Incarnation and the Crucifixion

A Missionary Meditation

L. Jack Gray

The missionary implications of the Christian experience and of the central doctrines of our faith place upon all Christians stronger obligation to missions than any direct command. The renowned James S. Stewart wrote, "Sharing the Gospel and witnessing to Christ stand not upon a compulsive 'Thou shalt,' but upon a heartfelt 'Thank God I may!'"[1] Examination of the obligation to missions inherent in the incarnation and crucifixion of Christ will be, therefore, most rewarding.

Very early in life the practical demand of great Bible truths begins to dawn. At a prayer service one Wednesday evening a pastor began his message with the question, "Did you ever wonder what God looks like?" A little eight-year-old girl in the audience asked immediately for pen and paper and proceeded to draw a picture of what she thought God looked like. She drew a picture of Jesus, with his long hair and bearded face, and dressed him in a long, flowing robe. She pictured Jesus as suspended in the heavens, with outstretched arms and beckoning hands, then drew a line from his mouth to a "box" in which she portrayed him saying, "I love the whole world." The theological problems of the incarnation were by-passed, but two things she had learned already: Jesus is God with us, and God-with-us has personal and world significance today.

Paul tied the fact and the practical purpose of the incarnation together, saying, "God was in Christ, reconciling the world unto himself . . ." (2 Cor. 5:19). Two general truths so often missed are: (1) Every revelation from God to men has been local at the outset. God came into the *world;* that was the incarnation. But he came to Bethlehem and was limited to a narrow bit of geography for thirty-three years, except as others went

[1]James S. Stewart, *Thine Is the Kingdom* (New York: Charles Scribner's Sons, 1956), p. 21.

beyond the area to make him known by preaching and miraculous living. (2) Every revelation from God to men is meant to become universal by way of human messengers. Thus, missions is demanded. He who does not believe in missions faces a terrific problem of getting the incarnate Christ into and out of Bethlehem.

At the heart of every great Christian doctrine stands a missionary imperative. Five great Bible truths, the very nature of which shouts missions to anyone who knows them, are: there is One God — Jehovah; there is one race — mankind; there is one basic human malady — sin; there is one Saviour — Jesus; there is to be one Kingdom — the Kingdom of God. Two facts of the fourth truth, there is one Saviour — Jesus, are the incarnation and the crucifixion. It is the missionary dynamic of these two great doctrines that we shall consider.

I. The Incarnation

Before the missionary implications of the incarnation and crucifixion may be reached, we need to define briefly these central theological truths.

Definition

The incarnation, God in Christ Jesus, is God among men. John said, "The Word became flesh and dwelt among us" (John 1:14). Paul wrote, "God *sent forth his son,* born of woman, born under the law" (Gal. 4:4). "Christ Jesus . . . emptied himself, taking the form of a servant, being made in fashion as a man" (Phil. 2:5, 7).

The incarnation is God among men in our behalf. Jesus told us, "The Son of man . . . came not to be ministered unto, but to minister and to give his life a ransom *for many*" (Mark 10:45). Paul wrote in Thessalonians of Jesus "who died *for us*" (1 Thess. 5:10). To the Ephesians he wrote, "Christ loved the church and gave himself *for it*" (Eph. 5:25).

The incarnation is God among men available to men. This revelation by way of the incarnation is pointing to our role in the world. "He that hath seen me hath seen the Father" (John 14:9), he said with a seeming amazement that those around him

did not know he bridged the gap between man and God. It is interesting that it was in his record of the incarnation that John said, "But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name" (John 1:12).

In the incarnate Christ, God and man meet. In him we see our needs clearly. We see our needs and know they may be met. The only people who have that knowledge are they who have the knowledge of God in Christ. We believe him and are born again. We are met by God in the redemptive experience. The incarnate Christ declares opportunity and responsibility to us. Thus, the incarnate God in Christ *dwells in us by divine intervention.* As Paul said, "Christ in you" (Col. 1:27), "Christ liveth in me" (Gal. 2:20), and "Ye are the temple of the living God" (2 Cor. 6:16). The same thought is given us by Jesus when he said the water he gives shall be in us "a well of water springing up into everlasting life" (John 4:14). Again, "The Kingdom of God is within you" (Luke 17:21). And he prayed in John 17, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me" (John 17:23).

Lastly, the incarnation reveals that God in Christ, being born in us by the redemptive experience, *is moving toward the redemption of others.* Jesus prayed, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). The purpose of God in Christ is the redemption of all people. This must also become the purpose of the redeemed. The saved becomes an agent of salvation. The won becomes a winner. The told becomes a teller. He who receives the revelation becomes a revealer. And, remarkably enough, the eternal life we profess grows to fullness as we share it with others. The missionary, or universal purpose of the incarnation is in progress.

We have said that the incarnation is God among us, in our behalf, available to us, dwelling within us by way of redemption, and thus is reaching out to others in order to repeat our experience in another, and another, and another.

The Missionary Significance of the Incarnation

What light does the incarnation throw on our missionary responsibility? To answer this question, let us see the practical

significance of the incarnation to God, to Jesus, and to humanity.

In opportunity to God, the incarnation opened the way for him to reach man. He had broken through the divinity barrier. The incarnation completed the circuit of communication. It was the golden spike in the rail between God and man.

In sacrifice, the incarnation was most demanding upon God. There was sacrifice in giving up his Son. There was sacrifice in entering into his creation.

In purpose, the incarnation was most revealing of God. Redemption is implicit in the incarnation. It was manward.

In attitude, the incarnation reveals the grace, mercy, and love of God. After God's sacrifice of submitting to the incarnation, we need meet no surprises in his further sacrifices.

In opportunity to Jesus, the incarnation meant inter-communication. Jesus could communicate with God and humanity. Intercession in him was perfected. For Jesus it also meant learning by experience (Luke 2:52; Heb. 5:8). He could now reveal the glory of God to man as God among us, and he could plead the case of men as our Elder Brother. He could show the glory of God in man, sitting where men sit. In Christ Jesus it is said emphatically God can dwell in, and is at home in, humanity.

In divine limitation we can only conjecture what the incarnation meant to Jesus. It meant, for one thing, that he should live in a faith relationship of absolute dependence upon God. He who made eternity voluntarily fell victim of time. He who is light knew night and day and must see by the eye, as far as the eye and the mind, without sin and stretched by perfect faith, can see. He was no longer at the right hand of the Father, interceding with groanings which supercede language. He was rather on the Judean mountains wrestling all night in prayer. Paul hinted at the element of limitation when he said, he "made himself of no reputation, and took upon him the form of a servant and . . . became obedient . . ." (Phil. 2:7, 8). In human relationship, the incarnation meant for Jesus a family, and friends, and a community. It meant complete identity with a race, governments, and a synagogue. He who is the Temple of Heaven had become a fellow member of a synagogue full of sinners. He who

is back, now, building a City which hath foundation, was as the incarnate Jesus carving out primitive houses and simple furniture with the crude tools of a Nazarene carpenter. How demanding are the implications inherent in this concerning our missionary responsibility and the ends to which we must expect to carry out our responsibility!

What says the incarnation concerning divine intentions, of God, of Christ Jesus? Is it not revealing to stop with John 1:14, "The Word became flesh, and dwelt among us," and ask, What is the next logical step? After stepping down from eternal Son of God to a thirty-three year span as Son of Man, what next?

In opportunity for mankind toward God, the incarnation opens the mystery of the new birth, "the imparting to men through Christ of the very life of God, even as the vine injects its very life into the branch."[2] The incarnation means for all of us an open door of communication. The eye, the mind, the language of man had found the face, the heart, and the ear of God. Sinful man had met the righteous God. Man had met God in Person. Before there was a Calvary, Simeon held the baby Jesus in his arms and said, in exaltation, "Mine eyes have seen thy salvation" (Luke 2:30). The incarnation restored to humanity responsibility to God; man can now respond to God. Indeed, man must now respond to God.

In our human opportunity toward our fellow man, the incarnation insists that we be righteous servants among our fellowmen. In our responsibility to men, the incarnation demands of us in whom Christ dwells that we make ourselves available to others, approachable, understandable, understanding. That was a part of the purpose of God in Christ. That is, likewise, the purpose of Christ in us. It sets the pattern for our taking aggressive initiative in redemptive interest in others. "It is impossible to be 'in Christ' and not participate in Christ's mission to the world."[3]

The incarnation, God in Christ,
"The Word (become) flesh and (dwelling) among us" (John 1:14),
"Born of woman, born under the law" (Gal. 4:4),
"Friend of . . . sinners" (Matt. 11:19),

[2] *Ibid.*, p. 22.
[3] *Ibid.*, p. 14.

all combine to say with imperative demands upon us that Christ Jesus did his work by identifying himself completely with all mankind. These truths suggest both what our mission is and how we shall accomplish it.

The evangelistic and missionary strategy of every servant of God is to be completely identified with the people whom he would win. According to the experience of the Jesus in the incarnation, it is the norm that the Christian servant lose all previous advantage that he may help the disadvantaged. The preacher, the missionary, serves the Lord Christ in another man's circumstance, sits where he sits, lives his life in his day, in his world, under his limitation, but without his defeats, victorious for God's sake. Only then does he fulfill God's mission and his own mission in the world. Commenting on Paul's "God was in Christ" (2 Cor. 5:19), Dr. W. O. Carver wrote, "In Christ we become the expression, the declaration of God's righteousness to men .... The idea is not theological but practical, missionary, as Paul sets it forth."[4] We love others, as one among them, like Jesus loved the Jews and Jerusalem, the Samaritans and Samaria, the Gentiles and their land. The burdens borne by the people we serve are automatically, inescapably, our burdens, even as burdens of children are burdens of parents, not by initiative, or voluntary assumption, or dutiful planning, but because parents and children are one. They have no separate burdens. The incarnation implies that ministers in whom the missionary spirit lives and the people with whom they properly identify themselves must have no separate burdens. Christ in us, like that, among men is their hope of glory. It is our hope of glory. It is God's hope of glory. It is the hope of the redemptive purpose of God — the world mission Plan of the Ages.

The incarnation demands of us that we let Christ in, all in. The incarnate Christ sends that kind of person to the ends of the earth, putting among every people of every land one so identified with God, one so full of the love of God, overflowing in unhindered, unpretentious love for them, redemptive in purpose, and practical in application. This is New Testament missions.

[4]William Owen Carver, *Missions in the Plan of the Ages* (Nashville: Broadman Press, 1951), p. 99.

When God crossed the divinity barrier and the racial barrier to get to us, he dwarfed the distance from us to any race on earth. In fact, he blotted out racial lines between himself and men, and so between redeemed men and all men. The "ministry of reconciliation" (2 Cor. 5:18) which so quickened the pulse of Paul must ever be at work.

II. The Crucifixion

While much of the missionary interpretation or insight has been seen in the brilliant light of the incarnation, the full missionary impact comes from Christ crucified. When we stand before the incarnate Christ, we learn what our duty to the rest of the world is. When we stand before the crucified Christ, we learn how we are to perform our duty. It is one thing to know that we must be missionary, quite another to know the kind we must be. We can see foregleams of missionary obligation in Adam, in Abraham, in Israel, in Isaiah, in Jonah, in Ruth, in the Psalms, and most clearly in the incarnate Christ. But only the crucified Christ can show us how to bridge the gap between man and man, how to render effective among men the purpose God had in the act of the incarnation.

For Jesus to become man demanded the incarnation. For Jesus to become man's Saviour demanded crucifixion. For you and me to become children of God demands faith in the crucified Christ. For you and me to become effective servants of God demands that we be crucified with Christ. Calvary is no surprise after the incarnation. It must have been almost as far from Heaven to Bethlehem as it was from Bethlehem to Calvary. We have in detail the story from Bethlehem to Calvary. We know little more than the fact of the story from Heaven to Bethlehem. But if he would come to Bethlehem, he must go to Golgotha. If we would come to the risen Christ, we must follow the crucified Christ. The climactic act of Jesus' bearing the human burden was his bearing the burden of man's sin. All burden bearing pointed to the cross as inevitable. It did then for Christ, and it does now for us. The road to the Redeemer was the road to Calvary. The road of the missionary is the road to the crucified Christ and to the crucifying of himself. Jesus put it this way, "If any man will come after me, let him deny

himself, and take up his cross daily and follow me" (Luke 9:23). Before Paul could say, "Christ liveth in me" (Gal. 2:20), he had to say, "I am crucified with Christ" (Gal. 2:20). He said further, "They that are Christ's have crucified the flesh . . ." (Gal. 5:24).

After teaching the disciples the great lesson of humility, Jesus pointed to the cross as the inevitable climax, the dynamic of the redemptive purpose of God.

Definition

What was the cross for Jesus? As we answer this question, we learn what cross-bearing means to us. The cross for Jesus was a voluntary burden. Readily familiar are Jesus' words, "I lay down my life of myself" (John 10:15). We have all but seen him in Gethsemane as he willed to obey and prayed, "Not my will, but thine be done" (Luke 22:42). The cross was voluntary. The cross was self-denial. He had to empty self. The cross was the ultimate of absolute, propitiatory self-giving. Calvary shows God is not a withdrawing one who awaits our achievement. He is the Person who invests himself in salvation, achieving that salvation by self-giving. The cross was self-denial, self-giving.

The cross was vicarious. In the upper room Jesus said to the disciples as he broke the bread, "This is my body, which is given *for you* . . ." (Luke 22:19). And concerning the cup, he said, "This cup is the New Testament in my blood which is shed *for you*" (Luke 22:20). Nothing in him deserved it. All who examined Jesus, whether despiteful critic or adoring follower, described Jesus as did the writer of the Hebrews, "without sin" (Heb. 4:15). Nothing in him needed punishment or suffering. Nothing in God called for repentance of God. It was for us, sinners all and all sinners. Nowhere is it said better than by Jesus to Nicodemus, "God so loved the world that he gave his only begotten Son. . . ." (John 3:16). Denial that is not vicarious becomes pagan and selfish asceticism, dangerous indeed.

The cross was suffering. "He suffered . . . the just for the unjust . . ." (1 Pet. 3:18). We know he was nailed to a cross, but we know also that he died of a broken heart. The cross was

Jesus suffering unto death because of his heart-break under the curse of our sin.

The cross was universally redemptive. John wrote, "the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). The universal objective of Calvary was spelled out by Jesus' "whosoever." Jesus' death was not just to substitute for man but to redeem him, that is to change his life while he lives. The death of Jesus was for the whole man and for the whole of humanity. Jesus would have died for you had you been the only sinner, but the fact remains you were not the only sinner. "For as in Adam all die, even so in Christ shall *all* be made alive" (1 Cor. 15:22). A biased prejudice with a narrow or racial perspective would have killed any spirit capable of producing a Calvary, and will kill any spirit capable of reproducing it. Calvary was then universal, local, and world-wide — missionary — in its redemptive purpose and provision.

Calvary was victorious. The cross was Jesus' way to resurrection. "I lay down my life that I may take it up again" (John 10:15). Cross-bearing entered Jesus into the fulness of the resurrection life.

The Missionary Significance of the Cross

For Jesus, cross-bearing was the carrying out among us of the redemptive mission of God — it was basically missionary.

What, therefore, is our mission in the light of the cross? It is certainly to bear our cross. Jesus said, "He that doth not take up his cross and follow after me, is not worthy of me" (Matt. 10:38). Cross-bearing for us is our voluntary assumption of the sin burden, the wretched lostness of all men about us. When we have experienced redemption at the cross, we say with no reservation, "Not my will — inasmuch as a lost world is our objective — but thine be done." That is a big, voluntary step. It is the necessary step from served to servant, from one who is the object of missions to one who is the agent of missions. To be served at the cross is to stay ever at the cross by taking it with us thereafter. The cross is not a place to bask, but the way to live the Christian life; not just a relationship to God, but our relationship to everybody everywhere, all the time.

Cross-bearing for us is self-denial. We, like Christ, must count not our station, whatever it is, a thing to be forceably retained, but cast it aside and become obedient unto death, even the death of the cross — going to our death, bearing our fellowman's sins up to God, for God's glory and man's redemption.

Cross-bearing is suffering. We should learn from the crucified Christ, from Paul, and from all of Christian history that suffering is a normal and essential part of our role as witnesses of Christ to a lost world. We learn from the history of Israel that God's purpose for them was that they serve as a nation of priests in a lost world. We learn from Isaiah that Israel was to be God's suffering servant, a people who bore up to their God the lost peoples of the world. We learn from Christ on the cross that we are to lose our lives for his sake. In the language of Paul, we are to "Bear [ye] one another's burdens and so fulfill the law of Christ" (Gal. 6:2). We are to be ministers of reconciliation because ours is a "ministry of reconciliation" (2 Cor. 5:18). We are to experience the "fellowship of his sufferings" (Phil. 3:10). Whatever else that may mean, it certainly means that the lostness of all men about us is to be a death-dealing agony in our souls that will obliterate self and lift up sinners before God. Cross-bearing is suffering.

Cross-bearing is vicarious suffering. We are not self-abusers, aspiring unto holiness by buffeting our bodies. That is pagan; it is Pharisaism. That is a kind of polishing of our own haloes. Cross-bearing never loses sight of its objective. It is not asceticism in a monastery or a local church; it is evangelism on a world scale. It is a world evengelist in his Gethsemane, taking up the lost world's agony in his own heart and praying with understanding, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will but as thou wilt" (Matt. 26:39). He whose redemption came by way of the crucified expects suffering and says in humble reconciliation, "but for this cause came I unto this hour" (John 12:27).

Someone tells the story of a group of little boys out playing. One went into his mother's kitchen, ate a sizeable quantity of dried fruit, and returned to play. After awhile, he took a large drink of water. In a short time Johnny was nearly folded double. His little friends gathered around. They were naturally sympa-

thetic. In unconscious sympathy they put their hands across their stomachs and frowned with their aching playmate. One or two wept as he wept. The mother came out and saw the little fellows all in obvious concern. Only one had cause to hurt, but all seemed to hurt. She asked why they were holding their stomachs and crying. One answered, "We've got Johnny's pain in our stomachs." Crude as may be the comparison, cross-bearing is Johnny's pain in our stomachs. It is the world's lostness on our heart, become our chief emotion and our life. The lost world is the cross God assigned the fellowship of the redeemed. Cross-bearing is vicarious suffering.

Cross-bearing is victorious. Cross-bearing by us is redemptive for others. Compelled by the cross, we witness to others and they come to know Christ. It is also the way we work out our own salvation. It is redemptive for us. "Whosoever shall lose his life for my sake and the gospel's the same shall save it" (Mark 8:35). We become crucified with Christ, nevertheless we live, yet not we but Christ liveth in us (Gal. 2:20).

Religion without a cross is dangerous. God without a cross is unthinkable. A denomination or a church without a cross is ungodly. A minister without a cross is deadly. He is deadly to himself, to God, and to all humanity. There must be a cross at the center of our faith.

The incarnate, crucified Christ shouts a redemptive mission for you and me. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

Faculty Publications

Basic Evangelism. By C. E. Autrey. Grand Rapids, Michigan: Zondervan Publishing House, 1959. 183 pages. $2.95.

This book is the witness and counsel of a warm-hearted evangelist of mature stature. The author is not seeking to plead a cause nor to promote a program. Rather, he is seeking to set forth the full and true meaning of Christian evangelism. His counsel is rather incisive at times, but always it is marked with a deep sincerity which makes its impact upon the reader. Many evengelistic meetings, he says, are mere drives for church membership. "We are burning too much incense at the altar of numbers" (p. 27). Irresponsible evangelism which knows no real conversion must be curbed. Mere activism and increasing church membership—churches which are "beehives of activity"—must not be taken as criteria of spiritual advance.

The author's purpose, however, is not to criticize, but rather to define real basic evangelism. "The first aim of evangelism is to confront the world with the Gospel of Christ" (p. 16). To do this it is necessary to understand both man's condition and God's provision. Man is helpless in his sin. "Sin ruined man. . . . The unredeemed are under the tyranny of spiritual darkness with the devil on the throne. . . . Salvation is God's answer to the sin problem" (pp. 21-22). Salvation, however, is viewed by the author as but "the initial experience of the sinner's deliverance from the dominion of sin" in the redemptive work of God. "To have the reign of Satan overthrown in one's life is only half the work of salvation. Righteousness, peace, and good will must reign and Christ must occupy the throne" (p. 21).

"Evangelism is a mandate to the local church from its Lord" (p. 52). How can the redemptive work of God be best carried on? "The greatest single need in evangelism today is pastoral evangelism . . . [for] without pastoral evangelism there will be no every-member evangelism, nor much of any other kind" (p. 63). However, the author says that "the most effective method in evangelism in the twentieth century is the Sunday School . . . All other efforts in evangelism reach only one-fifth of the total number evangelized" (p. 93). Attention is also given to visitation evangelism, how to make and carry out plans for a revival, and how to conserve results. When one has been led to accept Christ as Savior his soul is saved. "However, that is only the initial stage in the Christian life. The life must be saved. . . . True evangelism . . . is interested in keeping the convert in proper relation to God and leading him into rich Christian living" (p. 141). Special attention is given to the work of the Holy Spirit in evangelism, and to the all-important matter of giving a proper and effectual evangelistic invitation. Special means of carrying on an evangelistic program outside the church are also discussed, e.g., through the media of radio and television, through services in hospitals and institutions for the aged, through the establishing of good-will centers and rescue missions, through industrial evangelism, and through open-air services.

Written primarily as a text book, this first book by the author will be of great practical value to every pastor. Robert E. Naylor writes in the Foreword, "It will be an encouragement to every hungry-hearted pastor desiring to be more effective in his witness." Readability is many times sacrificed in providing a practical outline treatment for teaching

purposes. It is possible that the author claims too much for the field of evangelism at times in seeking to make it include all of the teaching and training in the total task of discipling. It is also possible that a bit too much is claimed for Christianity in saying that unlike communism it offers "a secure economy rather than a passing experiment" (p. 32). However, evangelism itself is basic, and that which Christianity offers is far superior to that which is offered by communism in seeking to meet the total needs of men. An unfortunate printer's error on page 26 will undoubtedly be corrected in the next printing. It will be noted that the second and fourth lines in the second paragraph are identical. The content is correct for the fourth line, but the correct content for the second line seems to have been omitted.

Already well received, this practical book promises to contribute much to an evangelistic awakening where followers of Christ have been complacent and to a deeper current of true evangelism where shallow evangelistic activities have prevailed.

C. W. Scudder

The Efficiency Filing System. By L. R. Elliott. Nashville, Tenn.: Broadman Press, 1959. 30 pages. $2.00.

The Efficiency Filing System is not just another ordinary handbook providing a complicated filing system. It is written by one who has spent many years in the study and practice of library science. His whole viewpoint is guided by his understanding of the needs of the pastor and other church workers for a practical and simple filing system.

The entire system is based upon the principle of subject indexing. This makes filing material instantly available. By arranging subject headings alphabetically one is able always to lay his hands upon materials which he desires for his speaking and writing.

The book is self-explanatory. It provides clear instructions for setting up a filing system including the classification of the Christian worker's library.

This filing system does not call for a great deal of equipment. It is the kind of filing system which one builds for himself. It is streamlined and can be kept within brief limits, or, on the other hand, it can be expanded to meet the needs of those with larger libraries and scholarly pursuits. Making use of the best principles in library science, this experienced Christian leader has provided the best filing system available for pastors and other church workers.

Franklin M. Segler

Major Book Reviews

A History of Israel. By John Bright. Philadelphia: Westminster Press, 1959. 500 pages. $7.50.

Professor John Bright, who studied with the eminent scholar, William F. Albright, has furnished us with a comprehensive textbook in the field of Old Testament history. His work might well be called the Albright School's answer to the Alt-Noth School. This latter school's viewpoint is represented in Martin Noth's *The History of Israel* recently reviewed in this Journal (Vol. 1, Number 2, April 1959, p. 59). As Bright has pointed out (p. 9), the difference between his work and that of Noth is largely the result of diverse methodology. Whereas the Alt-Noth School claims to reconstruct a history based on tradition—*Traditionsgeschichte*, it actually ignores tradition. It is left to the Albright School to give tradition its true place in any reconstruction of Israel's history. We have then a history presented in much the same order as given in the Scriptures. The results of archaeology are used to fill in gaps and align the various segments of historical narrative.

Bright begins his book with a survey of the ancient Near East showing that Israel did not arise in a historical vacuum. The validity of the tradition is attested, while at the same time it is recognized that the Scriptures were written not as a history book but rather as God's revealed Word setting forth his actions among his people. Israel is seen as a diffuse force gradually emerging into the assembly of nations. Never numerically nor militarily significant, it rose to power briefly only when the great nations were dozing. It gained stature only as the Nation of the Book. Were it not for its role as God's vehicle of revelation Israel would hardly deserve more than passing mention in the panorama of history.

Bright, versus Noth, would treat the Patriarchs as historical entities. While admitting the numerous difficulties involved in any reconstruction of the Patriarchal Age he is not willing to ignore the Patriarchs in any scheme of history as Noth does. Abraham is placed at the beginning of the second millenium rather than nearer the Amarna Age. In this Bright follows his teacher and the majority opinion. One feels that the evidence for a later date for Abraham is cavalierly passed over. However, one has half a millenium in which to place Abraham with much of the evidence *e silencio*.

Again, versus Noth, Moses is accepted as the leader of Israel in its Exodus from Egypt and in the formative years of the theocracy. The Exodus is assigned a late date on the evidence of archaeology. In relating the constitution and faith of early Israel, Bright shows considerable indebtedness to the writings of both Alt and Noth. This is particularly clear in the section dealing with the tribal confederacy. The Amphictyonic proposals of Alt are followed as are his ideas concerning the dynastic state. Much important light from archaeology, only recently available, is brought to bear on the reigns of Saul, David, and Solomon. Each King is shown in the light of his times and contemporaries.

Particular praise is due the writer for his presentation of the breakup of the monarchy and the subsequent subjugation of both Israel and Judah by the powers of Mesopotamia. Such a mass of material has accumulated in past years that it is difficult to assay and correlate into a readable whole. Bright has succeeded in reconstructing a clear picture of Israel in

the hands of the great powers. There is, however, no less appreciation of the internal turmoil of Israel, nor of prophet, priest, or vassal king. One cannot always accept the arbitrary dating of Bright, particularly in the area of scriptural composition. One suspects here a ready acceptance of fossilized thinking from the Wellhausen era. He has described well the reconstruction under Ezra and Nehemiah as well as the dominant cultural and politico-theological forces at the close of the Old Testament Period. Chapter 12 must be especially cited for the clarity of its estimate of Judaism at the close of the Old Testament era.

While the formal history of Israel is considered only to the period of the Maccabees, Bright recognizes that limitations of space force his hand at this point. One might have wished for a further discussion down to 70 A.D., at least. The Qumran findings then could have been given the emphasis they deserve. At all events, we are happy to see this work in print. It will prove a valuable tool for Bible students for many years to come. In representing the labors of an influential school of thought its mark is assured.

William H. Rossell

The Christology of the New Testament. By Oscar Cullmann. Translated by S. C. Guthrie and C. A. M. Hall. Philadelphia: The Westminster Press, 1959. 328 pages. $6.50.

Dr. Cullmann is a brilliant French New Testament scholar who, since 1938, has been professor of New Testament and Early Christianity at the University of Basel. He is well known on the theological scene in America for such works as *Christ and Time, Peter, Baptism in the New Testament,* and *The Early Church.*

This book is the result of over twenty years of research and teaching in the area of New Testament Christology. It is primarily a work of exegesis using the philological-historical method of interpretation. In the introduction the author establishes the point that Christology was the major concern of the early church and that the basic Christological problem of the New Testament is found in the question "Who is Jesus?" The method of the book poses a four-fold category for understanding New Testament Christology, namely, discussions of those titles which refer: to the early work of Jesus (Prophet, Suffering Servant, High Priest); to the future work of Jesus (Messiah, Son of Man); to the present work of Jesus (Lord, Savior); and to the pre-existence of Jesus (Word, Son of God, God). A preliminary warning, reinforced constantly throughout the work, is given against understanding these divisions as temporal or in the normal historical way. Indeed, Cullmann finds the one key to New Testament Christology in the fact that it is an expression of *Heilsgeschichte.* This term, usually translated "holy history," the translators have refused to translate, and the reader who has not read *Christ and Time* must first do so or abandon the attempt to understand Cullman's basic contention. A pithy conclusion reviews the findings of the book; traces the Christology of the early Christian community—from Christ himself through the New Testament writing; and posits that the author's four-fold schema is integral to the New Testament.

The values of this work are great. It will possibly become a leading reference work on New Testament Christology despite the author's *caveat* (note 1 p. 316). The exegesis of New Testament christological passages is a feature itself worth the price of the book. Exact attention is given to matters of translation, textual evidences, and the setting of a given passage. Cullmann excells in this area and is happy to style this book "an exegetical work" (p. xiii). Of comparable value is the background study of each concept dealing with the varying titles as found in hellenistic, judaistic, and oriental thought. Although this work is highly technical, the progres-

sion of thought is smooth because of the lengthy and invaluable foot notes. The older standard works are mentioned, but the vast majority of documentation comes from the contemporary discourse of the theological journals.

There are some weaknesses of the book. One is not convinced of the essential correctness of the statement "all Christology is *Heilsgeschichte*, and all *Heilsgeschichte* is Christology" (p. 326). Someone is sure to accuse Cullmann of modalism on the basis of such statements as: "The distinction between the Father and the Son does not mean a distinction between creation and redemption, but between God in so far as one *can* theoretically speak of him also apart from his revelation, and God in so far as the New Testament *does* speak of him only as the one who reveals himself" (p. 311). It is unfortunate that he adopts in part Bultmann's thesis about pre-Christian gnosticism influencing the concept of *logos* as applied to Christ (pp. 252 f.). In his designation of certain portions of Scripture as early christological confessions he fails to make clear the basis for these various assumptions. In this discussion (pp. 290 ff) and in others throughout the book the author assumes, or almost demands, that the reader have read his previous works.

There are several features of particular interest in this book. His resistance of Bultmann and the demythologizing tendencies is clear and convincing. His emphasis on "functional Christology" versus the metaphysical speculations of creed Christology is strong. His discussions of the millenial reign (p. 226) and the virgin birth (pp. 295 ff) are suggestive. Summary: this carefully written work will be of great aid in understanding who Jesus is, from his own perspective and from that of the early church.

W. L. Hendricks

The Riddle of Roman Catholicism. By Jaroslav Pelikan. New York: Abingdon Press, 1959. 272 pages. $4.00.

This is a timely and interesting work, superbly outlined and well written. The introductory chapter compels immediate interest by probing such contemporary questions as whether a Roman Catholic can be a loyal President, whether Roman Catholics really worship saints, whether the parochial school system of Rome in this country offers a serious threat, and whether the recent invitation "to the separated communities" in Christendom to counsel on the matter of unity has any significance for Protestantism as a whole. The subsequent development of the book goes beyond popular questions and matters of contemporary interest, however, and comes to grips with the great question that must face every ecumenical idealist: Can there be Christian unity without the participation of the Roman Catholic Church?

In the first of three sections of the book, Professor Pelikan raises four questions, and answers them from an historical perspective. First, he asks, how did Christianity become catholic? Second, how did catholicism become Roman? Third, how did the Reformation affect the catholicism that became Roman? Fourth, how has Roman Catholicism responded to the challenge of the modern world?

The second section turns from the historical survey of the roots of the Roman Catholic Church to an analysis of its inner life. In six chapters Professor Pelikan successively discusses the Roman Catholic view of the church, its attitude toward the state, its sacramental system, its Mariology, its philosophy, and the liturgical thrust of its distinctive notes.

The third section endeavors to sketch a "realistic and faithful" approach to Roman Catholicism. The chapter titles show the direction of thought: The Unity We Have; The Unity We Seek; The Way of Conversion; The Burden of Our Separation; and The Challenge of Roman Catholicism.

Professor Pelikan writes from a rich background of historical training and sympathetic doctrinal insight. This book will make a fine contribution for both layman and scholar toward understanding the Roman Church. The impression persists that the book could have had a more accurate title. Actually, the analysis of the riddle only begins the story; the burden of separation between Roman Catholicism and Protestantism and the possibility of union or unity are unquestionably germane to the total purpose of the work.

The answers to the four questions in the first section of the book are clearly and fully given. From the very first word the appealing characteristics of Professor Pelikan's style are evident: clarity, conciseness, accuracy, earnestness. The rather troublesome expression "catholicity" he handles very well. It is described in general terms as identity (that distinct uniqueness, message, and particularity which distinguishes church from world) and universality. The definition of this word early in the work adds considerable concreteness to subsequent discussions, and provides a framework for vivid illustration and a fecundity of reader participation.

The pace of the discussion varies considerably. Occasionally Professor Pelikan radiates optimism that a Roman Catholic-Protestant *rapprochment* will ultimately take place (although not in this generation); at other times he seems to despair at the enormity of the problems. He asks the Roman Church to surrender a great deal. It must repudiate its dogmatic pronouncements of the last century, as well as its dogmatic machinery; four centuries of unrelaxed antagonism against Protestantism must be brushed aside. A unilateral demonstration of separating walls, he admits, would not suffice, for the high and thick walls of the other party would make fellowship impossible.

That the Roman Catholic Church actually recognizes a need for rapport with Protestantism is a debatable question. It is difficult to conceive that the Roman Catholic Church, in a day of great prosperity and extending influence, would be interested in compromising some of her most fundamental elements of structure and doctrine as a means of conciliating the Protestant world. Everyone will not agree with the points of view expressed in this book, but should read the book anyhow. It will provide understanding and perspective.

Robert A. Baker

Human Spirit and Holy Spirit. By Arnold B. Come. Philadelphia: The Westminster Press, 1959. 280 pp. $4.00.

Arnold B. Come is the Stuart Professor of Systematic Theology at San Francisco Theological Seminary, San Anselmo, California. Apparently this is his first book, but if it is any indication of what we may continue to expect from him and from others in the maturing centers of theology on the West Coast, then we may look for further studies from this area with keenest anticipation.

Come insists that this volume is a study on Holy Spirit. Yet five chapters are devoted to human spirit and only one to Holy Spirit. To understand why the author devotes the bulk of his book to anthropology when he purports to be writing on pneumatology is the primary problem in understanding his book.

The author's thesis is "that man's knowledge of God must not be developed in isolation from man's knowledge of himself" (p. 7). "Theology," he objects, "has too often proceeded to construct its formations as if it possessed a purely objective fund of information about God" (p. 119). Thus, "in an attempt to break through some of the frustrating impasses in traditional formulations [of the doctrine of the Spirit]," he is convinced of the necessity of adopting "an anthropological existential approach to the subject." He devotes several chapters to demonstrating that as we

drive "ever more deeply toward the spiritual core and essence of human nature (as revealed in Christ) we . . . become aware that we have been drawing ever nearer to the presence of God as Spirit" (p. 120). This leads him to an affirmation of the "implications of human spirit for Holy Spirit" (pp. 121-124).

In seeking "a key to the nature of Holy Spirit" in human spirit, the author is directly challenging Barthian methodology. He offers his book "not as anything final and complete but as a theological signpost that shouts "Stop!" to a certain trend in the developing doctrine of Holy Spirit" (p. 8). This trend is later identified: "In their tendency to ignore or to override the whole story of God's patient and painstaking accommodation to man's frailty so as not to crush the tender shoots of human spirit, contemporary 'Trinitarian theology' and 'Christocentrism' contain a real threat to a truly Biblical anthropology." He regards as "the prime example of this tendency, and the one particularly relevant to our whole subject, . . . Karl Barth's *Die Kirchliche Dogmatik*, Ch. X, on 'The Creature'" (pp. 27-28). By obscuring the reality of man as spirit, Come charges that Barth asserts "a divine monism in which there is no truly 'other' alongside of God, no true [human] creation but only emanation, no ultimate community of love in freedom and equality but only a narcissistic self-love with the aid of [man inadequately conceived merely in terms of] a mute reflector" (p. 147). Yet he admits that "it is fair to say that Barth has not attained any real consistency or clarity on the subject of Holy Spirit and human spirit. It may be he never will. His great contribution has been to confront the church with a startling, jolting, challenging theology of the Word (p. 87).

While there are dangers and limitations in an anthropological existential approach, Come assures us that they "are fully appreciated, and just the way Scripture has been used herein should indicate that the Bultmannian [or Tillichian] resolution of the dilemma has not been accepted as wholly satisfactory" (p. 120). Although stressing "the indivisibility of the knowledge of God and the knowledge of ourselves" (p. 119), and thus insisting on a real general revelation, he always gives priority to biblical revelation (pp. 7, 31, 109) and never allows that spirit belongs to man as a being independent of God (pp. 84-94). Unless this fact is rembered, the publisher's comment on the dust jacket could be seriously misconstrued: "Dr. Come starts not with God but with man. . . . The Holy Spirit can enter man only because man is already spiritual in essence." There is a sense in which the author's argument is the very reverse of the publisher's statement.

In the chapters dealing with human spirit, Come ably reviews "the radical reconstruction of the Christian view of man in the last fifty years" (pp. 8, 30). While this reconstruction is often designated in theological circles as the unitary view of man, over against the older dichotomous and trichotomous views, the author's stress is that man's unity is a unity in complexity. Through Chapters III through VI he traces seven levels in the complexity of man's being.

The chapter on Holy Spirit provides a stimulating survey of the biblical doctrine of Holy Spirit. The chapter concludes with a section on the trinity. Here, though Come disagrees with Barth's construction of the doctrine, he retains Barth's terminology, thus preferring to speak of "modes of being" rather than of "persons" in describing the trinitarian distinctions.

A final chapter on "The Commonwealth of the Spirit" is a necessary corrective to the current tendency, especially among Anglican theologians, to interpret the New Testament *koinonia* in terms of impersonal participation.

A real strength of the author is his relevancy. The important names in contemporary theological discussion find their way repeatedly into his discussion. His footnotes are invaluable. He is never bound by any party

line, yet, while he breaks across theological lines freely, it is for the most part responsibly. If anyone is nearly always right, it is Kierkegaard, who almost turns out to be an improvement on Paul.

This book should prove an invaluable stimulus to further discussion of the crucial human spirit-Holy Spirit relation.

W. Boyd Hunt

Protestant Thought from Rousseau to Ritschl. By Karl Barth. Translated by Brian Cozens. New York: Harper and Brothers, 1959. 422 pages. $7.00.

Any work written by Karl Barth and distributed in a publisher's jacket which represents Paul Tillich as declaring "This is my favorite among Barth's books" is bound to receive considerable attention in the theological world of today. This very technical work is a translation of eleven chapters of Barth's *Die Protestantische Theologie im 19. Jahrhundert* which first appeared in 1947. The translation by Brian Cozens has been revised and edited by the staff of the SCM press. The introduction to this Harper edition is written, quite appropriately, by Jaroslav Pelikan. Chapter one serves as Barth's introduction to nineteenth century protestant theology and is, by way of preface, a masterful characterization of "Man in the Eighteenth Century." The remaining ten chapters are devoted to five well known theologians of the nineteenth century and five lesser known ones. Among the former might be classed Rousseau, Kant, Hegel, Schleiermacher, and Ritschl; the latter would then be Lessing, Herder, Novalis, Feuerbach and Strauss. Those who have attempted to translate poetry from a foreign language will understand the reason for the appendix which contains the original of all poetic expressions translated throughout the book. The volume is rounded out with a welcomed list of English translations of the works of men discussed.

It is not a "new" Barth who is writing here, but this book certainly gives to the English reader a new view of Barth. Those who have declared that Barth cared nothing for history or knew little of it will be amazed. In the first chapter there is a most detailed and comprehensive description of the culture of the eighteenth century. Nor is it written in generalities—specifics are given about a wide range of subjects which includes political theory, architecture, music, educational theories, and even fashions of dress. Those who declared Barth a cultural illiterate will be taken aback by this book. Perhaps the most surprising feature is that of a measure of objectivity. To those who have wondered if the dogmatician of Basel could ever see the world through other than "barthian" spectacles this work will, in some measure, provide an answer. The work is carefully documented from a wide range of source materials. Each man is given sympathetic attention in the light of his time and his declared task. The covenient pigeon holes of popular introductions to these philosopher-theologians are quickly dispensed with. Many will disagree with Barth's unconventional understanding of these men, but let them be forewarned that they must be prepared to back the attack with a keen knowledge of the source materials involved. It appears Pelikan is right in his introductory statement. "When Karl Barth decided to become a systematic theologian, Protestant historical scholarship lost a man who was potentially the greatest historian of doctrine since Adolf von Harnack" (p. 7).

Yet Barth did become a systematic theologian, and one cannot forget it even in these pages. The subtle purpose of this book is to provide fodder for the polemical mill of Barth. With deftness he makes Rousseau and Strauss the honest men of the age and upbraids Schleiermacher (his special villain) for daring not to go all the way with his "Modernism." Barth disagrees with all of these men save one. His admiration for Kant

cannot be stifled. It is distressing that his presentation is not more systematic, e.g. excellent biographical material is given for some men, while for others it is excluded almost entirely. Though each of the chapters seems to comprise a unit, it is necessary both to read what comes before, and (what is more difficult on a first reading) to know what comes after. For Barth is given to obscure parallels and comparisons, and he is writing for theologians. This book will not provide inspiration or illustrations for the busy pastor, but it will give a forceful intellectual challenge and rewarding insights to those who will take the time to read it carefully. Summary: The usual Barth talking about his usual "theological enemies" is a most unusual fashion.

W. L. Hendricks

Saved by His Life. By Theodore R. Clark. New York: The Macmillan Company, 1959. 215 pages.

Choice literary style and strong analytical argument are combined in unusual measure in a volume recently released by the Macmillan press under the title *Saved by His Life*. The book represents a new and distinctive study of the doctrine of reconciliation and salvation in the Christian faith.

The book comprises a total of ten chapters and moves with carefully planned development from an analysis of man's estrangement from God in Chapter One, "Man Against God," to a climax in a treatment of man's fellowship with God in Chapter Ten, "Saved By His Life: Man For God." The intervening chapters bear the following captions: "Saved By Jesus Of Nazareth," "Saved By The Blood Of The Lamb," "The Theology Of The Cross," "Saved By His Life: The Risen Christ," "Saved By His Life: The Reigning Christ," "Saved By The Word," "Saved By The Holy Spirit," and "Saved By The Church." The author compares the movement of the theme in these discussions to that of a fugue in a Beethoven symphony.

The purpose of this study, according to the author, is to focus attention on the place that the "resurrection of Christ held in the thinking of the authors of the New Testament." The thrust of the argument, which is based largely on the exegesis of relevant passages, is to delineate the sharp contrast between the New Testament emphasis and that of the traditional interpretation of the Atonement. "Christian theologians have all too often engaged in fragmentation or particularization of the Christian faith on the basis of one or the other of the historical events associated with the life of Jesus of Nazareth." They have been preoccupied especially with his death to the near-exclusion of his life and resurrection. Numerous theological writings and hymns on the subject of the Atonement have been seriously analyzed and evaluated in support of this charge.

Professor Clark would "state very clearly that he does not intend to minimize in any way the importance of the Cross *as such*." Indeed, it is obvious that "the Cross is a basic theme in the New Testament." But criticism is directed toward "the one-sided 'theology of the Cross'" that makes the blood, the death, and the cross to be the ground for reconciliation rather than the person, the Christ. Extensive exegetical evidence is presented in an effort to show that such a theology of sharp disjunction of the Cross and the Resurrection is a betrayal of the New Testament message of Life and Victory and in direct conflict with the Resurrection perspective of the authors of those materials.

Not infrequently critical efforts to correct a disproportionate theological emphasis tend themselves toward the disproportion normal to strong reaction. Dr. Clark's work has not wholly escaped this fault. In the analysis of Cross passages in the New Testament the ambivalent element and the implication of the Resurrection perspective in the larger context of thought

are made insistent points of interpretation, and justifiably so. But one must question whether such elements were likewise present in some degree in the larger context of thought in certain hymns and essays which are decried for an isolation of the Cross, especially at points where judgment is so severe as to declare the writer "totally oblivious" of any other aspect or event in the New Testament message.

Chapters Seven, Eight, and Nine, "Saved By The Word," "Saved By The Holy Spirit," and "Saved By The Church," deal with what the author describes as three "distortions" of Christian theology and faith. These chapters bring institutionalism under vigorous attack and expose its subtlety and perils with incisive analysis and forceful warning.

Professor Clark believes that although "Christians should and will always cherish the Scriptures," they are to view the Bible as pointing beyond itself to God who alone is absolute. God does not reveal abstract truth to men but reveals Himself. This revelation is "historical, personal, and existential in nature and form, but it is never to be equated with any of its forms or modes of expression." Likewise, the author holds that while the "universal church is particularized in history" and the local congregation has a significant role in God's redemptive plan, "the particular can never be universal." No one church or individual, therefore, is an indispensable means of grace. Such criticisms do not seek the destruction of the historical and institutional; rather they appeal for an awareness that these would point beyond themselves to the Risen Christ.

In the climactic final chapter the dynamic saving act of Christ is set in sharp contrast to traditional externals, propositions, and formulae. Because the Cross-Resurrection motif is central in the New Testament, man cannot be a "passive recipient" of salvation. Salvation begins as man "actively gives himself in death in order to receive the life-giving grace and power of God through the Christ Spirit." It is actualized through a living fellowship between God and man.

After the fashion of numerous contemporary works, Professor Clark's analysis of man's basic problem and plight, "Man Against God," as treated in the first and last chapters, is philosophical or psycho-philosophical in its cast and in much of its terminology. Accordingly, there are frequent occasions to question whether the substitution of philosophical terms for biblical terms is also the modification, or even substitution, of basic concepts. Perhaps a more serious objection may be brought against the introduction of side issues which appear logically remote or unnecessary to the general argument and can be little more than statements of viewpoint or theory. This is particularly true with respect to the theology of Christian missions and certain aspects of eschatology.

J. Hardee Kennedy, Dean, School of Theology,
New Orleans Baptist Theological Seminary.

A Southern Moderate Speaks. By Brooks Hays. Chapel Hill: The University of North Carolina Press, 1959. 231 pages. $3.50.

This book is an interpretative autobiographic sketch of a certain aspect of the life of Brooks Hays, who was President of the Southern Baptist Convention when the book was written and released. The aspect of which he, a southern moderate, speaks is his relation to the contemporary racial situation. The background for his moderate position includes his childhood experiences at Russellville in his native Arkansas, his college days at the University of Arkansas, his work and his study of law in Washington, D. C., and his early experiences in political life including various responsibilities in New Deal agencies and programs.

Most of the book is a recital with interpretation of Hays' activities in the area of race relations during his years as Congressman from the

Fifth (Little Rock) District of Arkansas, beginning with his election in 1942. The story closes before his defeat in 1958 by a strong segregationist in a write-in campaign, a defeat which seems to have increased his stature as a political statesman and a religious leader.

There is revealed in the book the breadth and depth of the Congressman's social, moral, and religious concern. From the beginning of his public life he was active in civic affairs, in social work, in political life, and in Christian service. His activities in all of these areas was and is grounded basically in his interpretation of the Christian faith. Throughout his life a major interest has been the improvement of the status of the Negro. All that he has done in this and in other areas has been characterized, however, by moderation. His moderate position is evident in this book as he struggled with and debated such issues as segregation in the armed forces, poll tax legislation, anti-lynching legislation, The Fair Employment Practices Commission, and civil rights legislation in general.

The involvement of Hays in these and other issues was not restricted to the halls of Congress. He served as the Democratic National Committeeman from Arkansas, and also as a member of the Platform Committee of the Convention of the Democratic Party as it struggled with its civil rights plank. He reveals a great deal of interesting behind the scenes activity in which he served as a mediator. This, along with some other aspects of the sketch, gives at least a glimpse into the reasons for his consistently moderate position, which evidently resulted in if it did not result from an inner tension. His moderation appears to represent an effort to balance the Christian ideal, which is deeply ingrained into his political as well as his personal philosophy, with the everyday problems of practical politics.

Many readers will be particularly interested in Chapter 6, "The Little Rock Story." There are revealed some aspects of the story that will not be found elsewhere. In the recounting of the story he does not hesitate to call names and to fill in details. This is done, however, with Christian moderation and kindness. He gives credit and assesses blame in a commendably objective manner.

The significant role of the churches in the process of reconciliation and in the resolvement of the contemporary racial problems provides the back drop for all of the book. The part the churches play is particularly emphasized, however, in next to the last chapter which is entitled, "The Resources of Faith." While he gives credit to other religious groups, President Hays talks in a particular way about his own people — Southern Baptists and their Convention.

Many of us thank God for Brooks Hays: for his work as a Congressman and political statesman, for his leadership for two years as President of the Southern Baptist Convention, and for his significant contribution to the Cause of Christ around the world. This book will increase and extend his influence.

T. B. Maston

Faith, Freedom, and Selfhood. By Charles R. Stinnette, Jr. Greenwich, Conn.: Seabury Press, 1959. 232 pages. $4.75.

These essays on human freedom by Dr. Charles R. Stinnette, associate director of Union Theological Seminary's new program in psychiatry and religion, are addressed primarily to those who seek to better understand persons in this day of lost freedom and selfhood. Delivered first in lecture form at the Washington Cathedral and subsequently before several ministerial groups throughout America, this is the second book in the field of personal dynamics by Stinnette. It has significance for the contemporary pastor's preaching and counseling functions which cannot be gleaned in one evening's easy reading.

With a major premise from the Apostle Paul, "for freedom Christ

has set us free" (Galatians 5:1), the author examines human liberty, its alternatives, and possibilities, using the resources of biblical faith, depth psychology, contemporary social theory, clinical observation, and an impressive range of literature. Coupling psychiatric and theological insight with pietistic simplicity, he refers to freedom as "a life born of the Spirit . . . and appropriated by faith" (p. 212). Yet, much of the discussion of man's situation in this "Pavlovian world in which we cannot claim even our souls as our own" is directed to the reader who is skillfully trained in this area.

Some readers will disagree with Professor Stinnette's disposition to generalize about "man" in the generic sense, while making few specific references to "men" in the empirical process of life. However, this fits into his purpose of picturing selfhood as developing in community and of delineating the self's activity of communication in broad strokes rather than specific details. This work is representative of the interdisciplinary conversations now being conducted on the frontier of interpersonal relations and group dynamics. It reflects the uneasy syncretism of psychiatry and religion, which as yet is uncertain as to whether man suffers in the grips of bewildering anxiety or of damning sin, and of whether he needs a professional psychiatrist or a personal Savior.

While exposing the "token" relations, "counterfeit" emotions, and shameful escapism of our age, which leave man in bondage rather than "free for freedom," the burden of Professor Stinnette's discussion is the source and sustenance of selfhood. He seeks to return to a biblical view of the "whole" man. The thesis which resounds clearly throughout the work is that true "selfhood is called into being through meeting and response" (p. 111). Man's true freedom to be and become must be rooted in *faith*—"the response of man in his depths to the trustworthiness and steadfastness of God" (p. 13).

Reflecting an uncritical acceptance of G. Ernest Wright's "theology of recital," Stinnette views man in the community of faith (the Church) as a participant in the mighty acts of God in history. The major contribution of the book is at this point. Selfhood is viewed as emerging, not in isolation but in community, where there is both the acceptance (grace) and resistance (judgment) of God and one's fellowmen. Man's fullest freedom to *be* a true person springs from deep commitments—obedience before God and dialogue with man—rather than from the legalistic acceptance of an abstract religious system (p. 209). Life in the Church is never a rational system to Stinnette, but "participative action" in the life of God who acted in Christ and who continues to act in the events of history.

There are some semantic hurdles to be traversed in the book. This is reflected in the rather ambiguous-sounding title: *Faith, Freedom and Selfhood. Selfhood* is a gift freely bestowed upon believing man, but is not to be construed by the reader as the equivalent of "salvation" in the conventional sense. The radical nature and need of man as sinner seems to be overlooked in such statements as this: "The inestimable gift of the gospel is our freedom to become what we *are* already in the eyes of God" (p. 13). *Freedom* is viewed as a "relationship of trust" in which man is "enabled to affirm himself" before God (p. 153). Though such treatises will not merit the reader's complete agreement, they will challenge him to exercise his freedom for further study in this significant area of theological inquiry.

C. W. Brister

Preaching for the Church. By Richard R. Caemmerer. Saint Louis: Concordia Publishing House, 1959. 353 pages. $4.50.

There are few creative and fresh approaches to homiletics. Consequently it is a rare occurrence when a book on homiletics is published

which makes a new contribution to the field. *Preaching for the Church* by Dr. Richard R. Caemmerer is such a book.

Christian preaching is related by the author to a definitely stated theological principle: "*preaching is God's word in Christ to people.*" It is the intention of the author that the connection between preaching and this basic theological principle should not be lost sight of. He does a remarkably consistent job of adhering to his basic theological principle.

In the succeeding sections of the book Dr. Caemmerer discusses: Preaching and God, Preaching and People, Types of Sermons, Preparing the Textual Sermon, Delivering the Sermon, The Topical Sermon, Sermons in Courses, Accents in Preaching, Routines of Preaching, Self-Criticism, Growing as a Preacher, and Preaching and the Ministry.

The book has at the end some suggestions for further reading and appendices dealing with such subjects as Planning and Preparing the Textual Sermon, Service Themes for the Christian Year, Biblical Modes of Depicting the Atonement, A Chart for the Critique of a Recorded Sermon. This is all very helpful supplementary material.

Preaching, so Dr. Caemmerer says, (1) describes God's goals, (2) alerts to God's judgment, and (3) speaks God's gospel. Thus, preaching is directed (1) toward a goal, (2) from a malady, (3) through the word of the cross. This is true not only of preaching generally but of each sermon. This helps to determine the true content of preaching and also the approach to the people.

In his section on types of sermons he classifies them generally as sermons preached in worship and preaching outside of worship. This may be a rather unfortunate division. It results in Dr. Caemmerer's discussion of evangelistic preaching as that which is done outside of worship. Consequently he appears to define evangelistic preaching as done mainly by radio or through evangelistic enterprises. Perhaps it may be said to his credit that he so defines the content of preaching, "the preaching of the cross" that even that done in worship will be good evangelistic preaching.

His distinction between textual and topical sermons is not the usual distinction made between the two. The sermon is textual or topical depending on whether or not the sermon began in the preacher's mind with a topic or whether it began with a text. His stages in the preparation of a textual sermon are very significant. 1. Getting the meaning of the text. 2. Planning the persuasion. 3. Outlining the material. 4. The working brief. 5. The first draft. 6. Rework. This section of the book is worthy of very serious study by every preacher.

This book has one or two slight limitations. It may be too long for popular reading. In its multiplicity of "chapters" it is possible for the reader to lose his sense of the relationship of ideas. Dr. Caemmerer speaks out of a distinctly Lutheran context. In some instances this colors what is said and the manner of his discussion. We would not ask him to do otherwise, but readers of other faiths will occasionally find the atmosphere and language a little strange.

The book however has particular strengths. The author's theological convictions are apparent and affect his conception and discussion of preaching. This is good, particularly in view of the conservative quality of these convictions. The approach to preaching is new and different. This gives to the book a freshness and vitality often lacking in books on homiletics. There are many useful and practical suggestions that will be a particular help to the preacher in his preparation of sermons. The style is clear, interesting and very readable. The book is worthy of careful reading by every preacher.

Jesse Northcutt

Shorter Reviews and Notices

BIBLICAL

Commentaries

Introduction to the Bible, Vol. I: *The Layman's Bible Commentary.* By Balmer H. Kelly (ed.) *et al.* Richmond: John Knox Press, 1959. 171 pages. $2.00.

Professor Kelly is professor of biblical theology at Union Theological Seminary in Virginia, and is co-editor of *Interpretation.* This book, *Introduction to the Bible,* is the first of a twenty-five-volume series which has been "designed to meet the need for a Bible study tool in layman's language."

This volume has five general articles: "What is the Bible?" by Kenneth J. Foreman; "The History of the People of God," by Balmer H. Kelly; "The Message of the Bible," by A. B. Rhodes; "How We Got the Bible," by Bruce M. Metzger; and "How to Study the Bible," by Donald G. Miller.

It is felt that an excellent contribution has been made in this book. The fact that it presents effectively some difficult studies in "layman's language" indicates its value to the pastor who must employ such language with his people in dealing with these studies.

Robert O. Coleman

The Book of Genesis, Vol. II: *The Layman's Bible Commentary.* By Charles T. Fritsch. Richmond: John Knox Press, 1959. 127 pages. $2.00.

This volume on Genesis, the second of twenty-five, is an attempt "to provide the most helpful explanation of fundamental matters in simple, up-to-date terms." It is not an exhaustive commentary. The introduction presents the author's concept of the purpose, authorship, date, and message of the Book of Genesis. The commentary proper is divided into two sections: the first deals with primeval history and the other with the patriarchal period.

In presenting the material of Genesis, the author arranges it according to the Documentary Hypothesis. Many of the passages are designated J, E, or P. Some of the stories in the earlier portions of Genesis are referred to as "originally aetiological in character."

Fritsch points out the values of Genesis to theology and encourages the deeper lessons to be found in the study of the patriarchs. He calls attention to the role of Genesis in understanding the nature and purposes of God. He states that the creation stories are an attempt to identify the covenant God with the God of creation and that some of the accounts show "how the inspired Hebrews redeemed the material they received from other nations and made it a fit vehicle for the revelation of the true and living God."

After a consideration of the first eleven chapters of Genesis, which are referred to as "general, universal history," the writer turns to the "particular history of God's Chosen People . . ." Here begins the practice of God's dealing with a people with a given purpose. That purpose was to bring salvation to all mankind. The remainder of the book is given

to a discussion of this purpose as it involved the history of Abraham's family and his descendants.

Though brief and purposely lacking in many points this book contains an amazing amount of material which furnishes in a systematic way the contents of the book of Genesis. At points it takes the knowledge of the layman for granted. Yet it opens up the field and with proper direction will serve as a guide to an understanding of the reach of Old Testament critical study as it stands presently.

D. David Garland

The Book of Hosea, The Book of Joel, The Book of Amos, The Book of Obadiah, The Book of Jonah, Vol. XIV: *The Layman's Bible Commentary.* By Jacob M. Myers. Richmond: John Knox Press, 1959. 176 pages. $2.00.

The authors' objective is to provide an explanation of the fundamental materials in the study of these Old Testament books which will be simple and up-to-date.

In the case of each prophetic book there is an introduction which deals with the date and authorship of the book. This consideration is followed by a discussion of the historical situation and an examination of the literary form, purpose, and message of the book.

The commentaries on the several prophetic books follow the broad outline and divisions of the general content of each book. Though the passage under consideration is not printed, it is sufficiently indicated to make this series a handy and effective part of one's study of the books included.

Though the materials are purposely brief, they nevertheless present an abundance of material which will greatly enhance the layman's knowledge and understanding of the portions of the Old Testament here under consideration.

D. David Garland

Luke, Vol. XVIII: *The Layman's Bible Commentary.* By Donald G. Miller. Richmond: John Knox Press, 1959. 175 pages. $2.00.

The Layman's Bible Commentary was conceived in the conviction that the Bible is not the property of any special group. This series is designed to be a "concise non-technical guide for the layman." Donald G. Miller, the author of the volume concerning Luke's Gospel, is professor of New Testament at Union Theological Seminary in Virginia.

Technical terms are avoided, thus assuring readability. Detailed investigations and arguments are likewise omitted. The text is treated by sections, with no verse-by-verse exposition attempted.

Assuming that the reader never agrees completely with any work, one may profitably add this book to his library. Although described as a commentary for laymen, the pastor and teacher also will appreciate this volume.

Virtus E. Gideon

The Letter of Paul to the Galatians, The Letter of Paul to the Ephesians, The Letter of Paul to the Philippians, The Letter of Paul to the Colossians, Vol. XXII: *The Layman's Bible Commentary.* By Archibald M. Hunter. Richmond: John Knox Press, 1959. 144 pages. $2.00.

This is Volume 22 in *The Layman's Bible Comentary,* a series whose purpose is to "clarify the situations and language of the Bible that it may

be more and more fully understood." Technical terms (including Greek and Hebrew words) are avoided, and an effective effort is made to communicate to the greatest number of students.

Dr. Hunter's conservative approach is well known from his numerous works in the field of New Testament. He is positive in his conviction of the Pauline authorship of all four of these letters.

The recipients of Galatians are considered the churches of Antioch, Derbe, Lystra, and Iconium, although the possibility of the North Galatian view is admitted. The lack of local color and personal references in Ephesians is explained by the fact that this was a circular letter intended to be read in a number of churches in Asia Minor. Philippians is held to be a unity; the Greek word rendered "finally" in 3:1 does not indicate the finality we associate with the English word. Colossians portrays Christ as the "visible manifestation of the unseen God, the Father's First-born, his Agent in Creation, the totality of Deity corporately."

The busy pastor can be enriched in his knowledge of these letters as well as in the thought of Paul by a study of this brief commentary.

G. Locoste Munn

The First and Second Epistles to the Thessalonians. By Leon Morris. Grand Rapids: William B. Eerdmans Publishing Company, 1959. 274 pages. $4.00.

The New International Commentary on the New Testament, of which this is the eighth volume to appear, was "undertaken to provide earnest students of the New Testament with an exposition that is thorough and abreast of modern scholarship and at the same time loyal to the Scriptures as the infallible Word of God."

The author of this volume, a minister in the Church of England and Vice-Principal of Ridley College in Melbourne, Australia, is soundly conservative and warmly evangelical. His writings are an unfailing source of satisfaction to one who loves biblical truth. Not long ago he wrote a volume on these same epistles for the *Tyndale New Testament Commentaries,* a review of which was given in the last issue of the *Journal.* Morris confesses that he accepted the responsibility for another commentary on the Thessalonian letters with some hesitation and explains that he endeavored to make this a completely new work. The main lines of interpretation in the two works are of course the same, but the approach is somewhat different. The present volume is longer and contains much technical material (relegated for the most part to footnotes) which could not be included in the Tyndale commentary. Morris makes use of the standard works of the past, such as Frame's in the *International Critical Commentary,* Milligan's in the Macmillan series, and Findlay's in the *Cambridge Greek Testament;* but there is a quality of warmth and freshness in Morris which one does not find in any one of the other works.

Curtis Vaughan

The Acts of the Apostles: An Historical Commentary. By E. M. Blaiklock. Grand Rapids: William B. Eerdmans Publishing Company, 1959. 197 pages. $3.00.

This is another commentary in the Tyndale series and follows the same general pattern found in the volumes which have already been published. The author of the present work, Professor of Classics at Auckland University, New Zealand, is an able and sound biblical scholar, but two things appear to make his commentary on Acts of limited value: First, it is too brief to present anything like an adequate treatment of so lengthy and important a book as Acts. Second, the arrangement of material is

not especially suited to meet the needs of one interested in an exegesis of the text; the approach throughout is historical, and paragraphs are expounded rather than verses. (In this respect it differs from the other volumes previously published in the Tyndale series.) However, each major division of the author's outline—there are sixteen such divisions—is followed by a sort of supplement ("additional notes") in which brief attention is given to matters not touched upon in the main body of the commentary, and this material is presented by verses. The book would likely have proved to be more useful if the writer had woven his additional notes into the main body of the commentary, and if the whole had been presented on a verse-by-verse basis.

The most helpful part of the book is a section in the introduction dealing with "The World of the Book."

Curtis Vaughan

The First Epistle General of Peter. By Alan M. Stibbs and Andrew F. Walls. Grand Rapids: William B. Eerdmans Publishing Company, 1959. 192 pages. $3.00.

This book, another in the familiar Tyndale series, has three clearly defined parts: "Introduction," "Commentary," and "The Teaching of the Epistle." The first part, which is by Walls, is an able presentation of the traditional views of authorship, date, destination, etc. The writer's discussion, supplemented by ample footnotes, not only shows that he is fully aware of recent scholarly opinion but, what is more important, is definitely committed to the view that the Bible is the authoritative Word of God.

Alan M. Stibbs, who may be more familiar to some readers as an associate editor of the one-volume *New Bible Commentary*, wrote the exegesis. Each major division of the epistle is introduced by a brief, but helpful, summary paragraph, and this is followed by a detailed verse-by-verse interpretation. The result is a non-technical, conservative commentary written in clear, readable English.

The section on the teaching of the epistle, also written by Stibbs, gathers together the references in I Peter on the nature of God, the person and work of Christ, the work of the Holy Spirit, the people of God, the place of suffering (in the experience of both Christ and his people), the inevitability of God's judgment, and the final manifestation of Christ's glory. The passages bearing upon each of these topics are systematically classified and briefly discussed.

Curtis Vaughan

The Gospel According to St. Luke. By A. R. C. Leaney. New York: Harper and Brothers Publishers, 1959. 300 pages. $4.00.

This work is one of a new series entitled *Harper's New Testament Commentaries.* The complete series will include works by Floyd Filson, Henry Chadwick, F. W. Beare, *et al.* A. R. C. Leaney is a prominent young British theologian and is presently a lecturer in Christian theology at Nottingham University.

A brief section concerning the historical background serves as an introduction to the commentary. The author dates the gospel sometime after A.D. 70, but with no decisive evidence for a date soon after that year, an indication of his general critical approach. Sections investigating Lucan sources, theology, and selected passages follow.

The Commentary itself is of a critical nature and is rather brief. Huck's *Synopsis of the First Three Gospels* and Nestle's text provide the basis for the author's translation.

Granting that one may disagree with the author's approach, the book is of contemporary value.

Virtus E. Gideon

General

Biblical Exegesis in the Qumran Texts. By F. F. Bruce. Grand Rapids: William B. Eerdmans Publishing Co., 1959. $2.50.

Since the discovery of the Qumran texts, not only its biblical textual material but especially the commentaries and other writings of the Qumran sect, there has been a great need of understanding of the relation and influence of these finds upon Christianity, especially the New Testament. What material of the texts that is available has been carefully studied by the author who is preeminently qualified for such a research. In chapter 1 he sets forth the principles of interpretation used by this sect. He shows how their methods of extreme allegorical interpretations are not acceptable to Christian standards. Further in later chapters there is a plain endeavor to change the scriptures to suit their own theology. One of the works, "The Testaments of the Twelve Apostles," which taught two Messiahs, one Davidic and the other of the line of Levi in later reclusions, had been added to and later modified by some Christian group or writer.

In chapter 2 he discusses the difficulties as to the "allusiveness and ambiguity of the language used by the commentators." Persons referred to as yet cannot be identified even if personal names of rulers are given since there were several by the same name, while other persons were given "descriptive titles" instead of personal names. In chapter 6 there are mentioned several points of contrast between their Qumran writings and the book of Daniel. Their interpretation is all in favor of the Zadokite priesthood, to which they adhered, and the Messiah is subordinate to it. In the last chapter the author deals with biblical exegesis in the Qumran texts and the New Testament. While there are some kindred ideas, it is shown that the apostles and New Testament writers were not influenced by this sect but received their doctrine from Jesus Christ and him alone. Both this sect and early Christians recognized that the Old Testament scriptures pointed to a coming great prophet, priest, and king in the latter days. To the Qumran group there were three persons while New Testament Christianity taught that it was fulfilled in one person, namely Jesus of Nazareth.

This book should be carefully read and studied. This teaching of the Qumran sect preceding the advent of Christ helps us to understand the theological situation among the Jews in that day. We commend this splendid work to every Bible student, minister, and teacher who wants to better understand the value of the Qumran writings and their relativity to New Testament Christianity.

E. Leslie Carlson

Darius the Mede. By John C. Whitcomb. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1959. 84 pages. $2.75.

The purpose of this book is "to demonstrate that Darius the Mede is not a fictitious character, spun out of the fertile but historically confused imagination of a second-century B.C. writer, as the modern critics maintain; but that he can be successfully identified with the famous governor of Babylon and the Region beyond the River, who appears under the name of Gubaru in the cuneiform documents that come down to us from immediately following the Fall of Babylon" (p. 3).

In presenting his proof Whitcomb sets out first the biblical information concerning Darius the Mede and Cyrus the Persian. Then he presents the historical evidence for the career of Gubaru the Governor of Babylon along with two major alternative identifications (Cambyses and Cyrus the Persian). Finally he presents six arguments for the historical accuracy of the sixth chapter of the Book of Daniel in which Darius the Mede is called "king" twenty-eight times.

This book constitutes a reply to H. H. Rowley's arguments against the historicity of Darius the Mede set out in his book *Darius the Mede and the Four World Empires*, which was first published in 1935 and reprinted in 1959.

Whitcomb notes that Dougherty helped establish the historicity of Belshazzar by pointing out references to him in the Babylonian cuneiform inscriptions. Whitcomb finds what he believes to be references to Darius the Mede under the name Gubaru in the same sources. However, Belshazzar's name occurs plainly in the inscriptions, but the name, Darius the Mede, has not yet been found.

Whitcomb has advanced a very interesting and plausible theory, but it must remain a theory until final proof is found.

Ralph L. Smith

The Life and Times of Herod the Great. By Stewart Perowne. Nashville: Abingdon Press, 1959. $5.50.

This is the most impartial and fair treatment of the life and times of this important ruler that we have read. The understanding of the New Testament period cannot be really understood without an intimate acquaintance with this family of the Herods, especially Herod the Great. A work such as this that deals with history and biography is to be judged by the bibliography used as well as individual authorities consulted. This the author has done within the limiits of material available in England and France. It does not pretend to be a detailed and exhaustive study but sufficient for those readers who are interested in getting a real picture and working knowledge of New Testament background.

Together with Herod he discusses contemporary rulers of Rome who exercised such great influence upon him. To his credit he secured for Palestine and the Jews a period of peaceful existence and prosperity while the rest of the Mediterranean world was beset by war and unrest. He did not limit himself to just helping his adopted race, for he was an Arab proselyte, but helped the Hellenistic Jews to prosper where they lived as much as he could. He was loyal to Hebrew religion and was responsible for the rebuilding of the temple in Jerusalem though he did not practice as he should its tenets. His life reflected the age in which he lived, and he was ruthless in his methods to carry out his plans and purposes. He was too much a Roman to embrace the nationalism of his fellow Jews. He was wise to see that peace was only to be had in full cooperation with Rome. The scientific diagnoses of his disease helps to account for his actions during the last years of his life. Had his successors followed his loyalty to Rome instead of flaming into a revolt for independence, Jerusalem would not have been destroyed and the Jewish nation dispersed. Last but not least Herod emphasized the materialistic and rejected the spiritual, thereby losing what means most in life. With his ability he could have been a great leader for righteousness and God, but with hands reddened by the blood of those who got in his way his life came to a sordid and deserved end. The author concludes with this statement that is axiomatic, "Herod's tragedy was not that he saw the vanity of the dream, but that he never beheld the glory of the vision."

As a help to understanding, a chronological table of events of both Palestine and Rome is given. The family chart of both the Hasmonean and Herodian families is given together with important notes, one especially dealing with Herod's disease. There are forty well chosen and appropriate illustrations. For the convenience of the reader a map of Palestine in Herod's day is placed inside the front binding and a map of Jerusalem inside the back binding.

The author, Stewart Perowne, comes from a scholarly family and by

training and experience is well prepared to write in his field. This is evidenced by his masterful work on *The Later Herods*. We commend these works most heartily to all who seek a fuller knowledge of the background of the New Testament, especially the pre-Christian period and life of Jesus Christ.

E. Leslie Carlson

Illustrations from Biblical Archaeology. By D. J. Wiseman. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1958. 112 pages (illustrated). $3.50.

D. J. Wiseman is Assistant Keeper, Department of Western Asiatic Antiques of the British Museum, and is editor of *Iraq*, the journal of the British School of Archaeology in Iraq. He has prepared an interesting selection of over one hundred photographs around which are woven seven chapters of archaeological and historical data of vital importance to Bible study. The material is presented in chronological order and is "popular" in its treatment.

The photographs of the various items of archaeological interest are of unusually good quality, and the description of each item includes the place found, age, size, and present location. The bibliography is so constructed that it will encourage and enable readers to seek further information. A final chapter gives some methods and results of modern archaeologists.

The book is an excellent medium for relating archaeological finds to the Bible narratives from the dawn of civilization to the close of the New Testament times.

Robert O. Coleman

Student's Hebrew Lexicon. By Benjamin Davies (Revised by Edward C. Mitchell). Grand Rapids: Zondervan Publishing House, 1959. 752 pages. $5.95.

We are glad to welcome the reprinting of this useful Hebrew lexicon which has proven to be the most practical for the student and minister. It fills a need for an inexpensive lexicon that is usable for grammatical exegetical study. The English-Hebrew index is a necessary feature. This lexicon is a must for learners. The grammatical notes are especially useful with their reference to full treatments in either of the standard grammars by Gesenius and Green.

E. Leslie Carlson

Story of the Bible World. By Nelson Beecher Keys. Maplewood, New Jersey: C. S. Hammond and Co., 1959. 192 pages. $5.95.

This work is really a geography following the history and chronology of the Old and New Testaments. This approach is the most practical method of study for the proper understanding of the geographical and historical background of the Bible. The author has in a very interesting and realistic manner presented this story of the biblical world. The maps are to be commended for their clarity, accuracy, and colors, each showing the physical contour, with special helpful comments placed at important sites. They are placed in the proper places in the text to show the political boundaries of periods and the routes taken by persons or groups discussed. All the illustrations are well chosen and those printed in color are especially fine. We could wish that all had been printed in color. There are two useful indices, one geographical and the other of the subjects. The time chart of Bible history is very important and useful. The text contains sufficient material to be acceptable both for home and school use.

E. Leslie Carlson

The Gospel According to Thomas. By A. Guillaumont, *et al.* Leiden, Netherlands: E. J. Brill, 1959. 62 pages. $2.00.

Every ancient manuscript that contains Bible-related material is always eagerly awaited by all biblical scholars after its discovery. This Coptic manuscript found in the collection of Gnostic leather-bound papyrus volumes in Egypt in 1945 is now published. It purports to be the gospel according to Didymus Judas Thomas and is dated about 140 A.D. It is held to be a translation from an early Greek Manuscript.

This manuscript is a collection of sayings purported to be those of Jesus Christ. It contains sayings as given in the Synoptic Gospels, especially Matthew. These genuine verses are given out of their setting; and there is no coherence, unity, or connected development which characterize the accepted Gospels in the New Testament. Scattered among these genuine verses is new material which is mysterious and obscure; some is incomplete and cannot be accepted as sayings of Jesus Christ. Our study reveals that these conjectured sayings do not represent Christ. One group of verses, page 43, lines 24-28, is clearly pantheistic. Some verses are beneath his dignity, e.g. page 23, lines 29-34. These interspersed statements put in with genuine sayings of Christ are clearly the work of some early writer. Such imitations are to be expected from a group as the Gnostics. They must be considered apocryphal and nothing more. The statement of Oscar Cullman on the cover of this newly printed volume cannot be accepted, for this manuscript cannot compare in value with the Dead Sea Scrolls. The latter are manuscripts containing the accepted Old Testament text and variants.

We recommend this volume for comparative study with the Synoptics as well as added information as to methods and ideas of the Gnostics.

E. Leslie Carlson

Between the Testaments. By Charles F. Pfeiffer. Grand Rapids: Baker Book House, 1959. $2.95.

This is a valuable, popular treatment of historical development in the Near East and Mediterranean world from c. 612 B.C. till the birth of Christ. The arrangement is logical, the chapters brief and pointed — sometimes too much so to present clearly enough the rapid movement of the complicated history involved. The author is not sidetracked by involved and disputed interpretations of certain historical identifications. His conservative position is reflected by the dates he assigns to Old Testament literature and by the general tenor of the work. A helpful chronological chart is appended to the work.

The book, properly speaking, deals with more than the title suggests. Dates which are used to the point of tedium in one place are utterly lacking in others (cf. chaps. 9 and 13). More attention should have been given to the Scroll material and less to unreliable sources, e. g. *Letter of Aristeas* and the obscure origin of the synagogue.

W. L. Hendricks

The Story of The Aleph Beth. By David Diringer. New York: Philosophical Library, Inc., 1958. 195 pages. $6.00

In 1948 Professor Diringer published *The Alphabet-a key to the history of mankind,* his comprehensive treatment of man's attempt to communicate from early pictographs through various stages to the modern alphabet. The work has been well received and has established itself as one of the better books in the field.

This present volume is an enlargement of chapter 3 of his former

book. That chapter had to do with Canaanite writing, with particular emphasis on the problem of Hebrew epigraphy. With special attention to early Semitic alphabets, Professor Diringer lists the examples of ostraca, seals and other inscriptions which unlock the mysteries of the development of early alphabets. His style is lucid and interesting. Of special value are the many superb plates which offer samples of inscriptions, lists of alphabets and other illustrative material.

One minor error may be noted. Plate 15 should be corrected to read: 6th century C. E. Bible students especially will find this worthwhile reading.

William H. Rossell

Ancient Judaism and the New Testament. By F. C. Grant. New York: The Macmillan Company, 1959. 155 pages. $3.50.

This readable volume should in reality be two books: one bearing the original title, and the other possibly styled *Leaves from the Notebook of an Untamed Liberal.* As it stands the book is divided into four sections: the present situation; ancient Judaism; the New Testament; and the present outlook. Dr. Grant is a noted liberal scholar, former Dean of Seabury—Western Theological Seminary and currently serves as professor of biblical theology at Union Seminary in New York City. His awareness of rabbinic sources, classical history, and New Testament criticism serves as credentials for his task as author of such a work. His plea for understanding among Christians and Jews is heartening. The work will provide a good corrective for those too superficial views of ancient Judaism.

Any reconciliation between ancient Judaism and the New Testament and twentieth century Judaism and Christianity (in reality Grant is concerned with the latter as much as the former) must be along one of two lines: (1) mutual appreciation of both groups in a realistic awareness of their quite radical differences or (2) a proposed cooperation which compromises the basic distinctions of both. Dr. Grant has definitely chosen the latter path. He treads interesting by-paths: chastising recalcitrant liberal theologians; reviving the Paul vs. Jesus controversy; flailing Barthianism, Fundamentalism, and Schweitzer's eschatology. Perhaps the chief value of the book is its accurate appraisal of ancient Judaism. Christianity and the New Testament came out second best.

W. L. Hendricks

Theologie des Alten Testaments. Band I. *Die Theologie der geschichlichen Uberlieferungen Israel.* By Gerhard Von Rad. Munchen: Chr. Kaiser Verlag, 1958. 476 pages. $6.12.

This book is fast becoming one of the leading volumes in the area of Old Testament theology. Whether one agrees with the author or not, every scholar in this field must consider this work of Von Rad, because he has given a new direction to this biblical science. Working with the tools of form criticism Von Rad tackles in a fresh and original way the vexed question of how to present Old Testament theology. Rejecting the time-honored divisions of the subject taken over from dogmatic theology and even any attempt to systematize the Old Testament material around its own religious categories, the author emphasized the *Heilsgeschichte* which developed from the cultic proclamation of the *kerygma.*

The first 110 pages are introductory and present a summary of the history of the Yahwistic faith and the sacral institutions of Israel. This section is based on the author's previous writings and those of his teacher Albrecht Alt along with those of Martin Noth, and calls attention to the crises in the history of Israel and their theological significance.

In the main section of the book Von Rad gives his own view of the nature of Old Testament theology and discusses the different theologies which the Old Testament contains; such as, the theology of the Hexateuch, and the theology of the kings of Israel. The final subsection is given to the answer of Israel to the *Heilsgeschichte*. This section includes a discussion of the Psalms, the Hebrew concept of righteousness, and Israel's reaction to the trials of life, which includes a treatment of Israel's wisdom literature.

This is the first volume of a proposed two volume work. The author promises a second volume which will deal with the theology of the Old Testament prophets. This first volume is being translated into English and is supposed to be ready for distribution in 1961.

Perhaps the greatest weakness of the work is the author's stress on *Heilsgeschichte* which is highly subjective and is not fully rooted in history. Von Rad has done an original piece of work and has called attention to many concepts which had previously been undetected.

Ralph L. Smith

The Study of Old Testament Theology Today. By Edward J. Young. Westwood, New Jersey: Fleming H. Revell Company, 1959. 112 pages. $2.00.

This book is a series of lectures delivered at the London Bible College, May 1958, by the Professor of Old Testament at Westminster Theological Seminary in Philadelphia. The author, who has written a number of other books in the Old Testament field, is very conservative, holding to the plenary and verbal inspiration of the Bible (p. 43).

In this book Young takes note of the revival of interest in Old Testament theology, but denies that many of the books written recently in this field are really Old Testament theologies. He says of Von Rad's recent book, "We greatly admire the scholarship which underlies the book, and we also admire the clear manner in which the author has presented his material. Despite its title, however, *Theologie des Alten Testaments*, the work is not a theology of the Old Testament. If . . . we are to study only what Israel herself . . . had to say about what she thought God had done for her, we are not studying theology" (p. 44). According to Young, Von Rad does not have an adequate concept of revelation. Young says of the present situation, " . . . there is a substitute claiming the throne, a substitute which goes by the name of Old Testament Theology" (p. 110).

Young defines Old Testament theology as the study of God in his self-revelation in the Old Testament (p. 28). He says that it must be studied from a Christian theistic position. The titles of the chapters in the book are: Old Testament Theology and History; The Nature of Old Testament Theology; The Content of Old Testament Theology; and The Influence of Old Testament Theology. The third chapter, The Content of Old Testament Theology, is a very good discussion of the idea of the covenant in the Old Testament.

If Von Rad represents the extreme left in the study of the Old Testament, Young represents the extreme right position.

Ralph L. Smith

A Light to the Nations. By Norman K. Gottwald. New York: Harper and Brothers, 1959. 615 pages. $6.50.

This book is an attempt to present at the same time, the literature, history, and religion of the Old Testament in their historical succession.

It is neither a technical introduction to the Books of the Hebrew Bible, nor a history of Israel, nor a theology of the Old Testament, but a synthesis of the interests and values of all three. In form it is the nearest to a literary history, although the author says, "Its aim is broadly cultural and specifically theological" (p. xxi). There might be some question as to whether the author has carried out his aim, particularly at the point of being "specifically theological." At times, it seems, theology drops out of the author's sight.

The first three chapters are introductory and deal with the Angle of Vision, the Ancestry of the Old Testament, and the Old Testament World. The titles of the remaining chapters indicate the historical periods around which the author presents his material. They are: The Fathers of Israel, The People of the Covenant, The Settlement of the Land, The Great Kingdom, The Kingdom Disrupted, The Collapse of Israel, The Decline of Judah, The People in Exile, Reconstruction Under the Persians, and Reconstruction Under the Hellenists.

Among the many fine features of the book are the glossary, the selected bibliography, and the translation of eleven Near Eastern Texts related to the Old Testament. The book contains many fine drawings, maps, charts, and illustrations. The author makes good use of recent archaeological discoveries and is acquainted with the latest scholarship in the Old Testament field. The book is well written and is amazingly free from mechanical errors.

The author, a graduate of Eastern Baptist Theological Seminary, Union Theological Seminary, and Columbia University, is professor of Old Testament at Andover Newton Theological School, and is associate editor of *Foundations: A Baptist Journal of History and Theology.*

Perhaps the greatest weakness of this book is the total objectivity of the author. At times he presents facts and theories as facts in cold, harsh, and biting terms. His angle of vision is too broad, seemingly because of his fear of "intellectual annihilation" (p. 14). Yet this volume contains much valuable material and can be read with great profit if it is read with caution.

Ralph L. Smith

You Shall Be My People. By Edwin M. Good. Philadelphia: Westminster Press, 1959. 96 pages. $1.50.

This volume, informally and well written, is another effort to place the method and results of Old Testament criticism of the Pentateuch into the hands of the laymen of the Church.

The author suggests that the Pentateuch is the result of Israel having written down what she remembers about God's dealings with the nation. Included in this section are myth, epic, and legend.

The early sections of Genesis are relegated to myth by Good. He claims that mythical truth is not fact but truth that tells who and what you are. So we do not have accounts of what happened but what Israel thought, imagined, or reasoned happened.

Though well written and informative, there seems to be an attempt on the part of the author to shock the reader with some of the statements made. These do not in any sense enhance the value of the book, nor do they aid in its appeal to laymen. The value of the book is found in its presentation of the materials from the standpoint of the present day critical scholar. It is in this area that Good has made his contribution. For the layman interested in this phase of Old Testament study the book will prove helpful.

D. David Garland

The Chosen People. By Osborne Booth. St. Louis: The Bethany Press, 1959. 264 pages. $4.00.

The aim of the author has been to place in the hands of the average reader the "results of devout scholarship in the Old Testament field." He begins by discussing what the Old Testament is as well as the lands and peoples of the Old Testament world. The remainder of the book is divided into definitive sections of Israel's growth, development, and experience.

The Documentary Hypothesis is accepted as the basis of the Pentateuch and the claim made that "almost any part of the Bible can be identified as coming from one of these accounts. On the other hand, there is no word from these accounts to be found any place today except in these early books of Genesis through 2 Samuel (but not including the Book of Ruth)."

The author claims the early accounts are traditions explaining the origin and development of Israel and her religious ideals. The story of Moses was ancient and embroidered with magic and supernatural accounts to show the power Moses was supposed to have had conferred upon him. The miracles of the wilderness and conquest are explained by natural events most frequently. The period of the monarchies is treated objectively and includes the prophets. The exilic period is discussed around Ezekiel and what Booth calls Second Isaiah. The remainder of the book deals with the Persian, Greek, and Roman periods in summary fashion.

The book contains an appendix which is concerned with a few of the critical problems raised. In addition there is a brief bibliography.

Though the author claims a worthy aim and though the book has been effectively written, it offers nothing new nor does it clarify any of the generally recognized problems of Old Testament study for the average reader.

D. David Garland

Jesus and God's New People. By Howard Clark Kee. Philadelphia: The Westminster Press, 1959. 92 pages. $1.50.

Howard Clark Kee, a Methodist minister and a member of the faculty of the Theological School of Drew University, writes in a lucid, brief, and interesting manner. The author studies the Four Gospels, as well as the early Christian community. This work is one of the *Westminster Guides to the Bible,* a series of nine books designed to assist laymen in a study of the Bible.

The results of both source and form criticism are noted briefly. According to Kee, the Roman seige which culminated in the destruction of Jerusalem is the factor which prompted the church to "preserve its tradition in written form."

Although the reader is likely to disagree with some of the author's conclusions, this little book will prove helpful and stimulating as an aid to gospel study.

Virtus E. Gideon

Studies in the Sermon on the Mount. By D. Martyn Lloyd-Jones. Grand Rapids: William B. Eerdmans Publishing Co., 1959. 320 pages. $4.50.

This book of thirty sermons from the pen of the pastor of London's Westminster Chapel, where G. Campbell Morgan was pastor for many years, treats the fifth chapter of the Gospel according to Matthew. (A second volume covering the remainder of the Sermon on the Mount is to follow). The messages were preached for the most part on successive Sunday mornings (beginning in October, 1950) as a part of the author's regular pulpit ministry and appeared originally in the *Westminster Record,*

the official magazine of the church. Books on the Sermon on the Mount are legion, but Dr. Lloyd-Jones' penetrating work deserves to be classed among the very best of them. These are solid biblical messages, not clever sermonettes. (The author states that it took him about forty minutes to preach each message). Many sermons lose something when they are imprisoned in print, but these messages appear to retain all their vigor, freshness, and clarity even on the printed page. They deal seriously with the meaning of the biblical text, probe deeply into the human heart, and come to grips with humanity's profoundest needs. They are food for the reader's soul and, in line with the author's expressed hope, are bound to "stimulate a new interest in expository preaching." By all means get this book.

Curtis Vaughan

Paul's Joy in Christ: Studies in Philippians. By A. T. Robertson. Nashville: Broadman Press, n. d. (Revised Edition). 148 pages. $2.95

Paul and the Intellectuals: The Epistle to the Colossians. By A. T. Robertson. Nashville: Broadman Press, 1959 (Revised Edition). 145 pages. $2.75.

The name of A. T. Robertson is well known to all Southern Baptist preachers, and most readers of the *Journal* will recognize these books as new editions of two of his more familiar volumes. Both works are in the form of lectures or "expository talks." They treat the biblical text by paragraphs but amount practically to verse by verse commentaries. The publishers committed the work of revision to W. C. Strickland of the faculty of the Southeastern Baptist Theological Seminary, and he has sought faithfully to preserve the author's original ideas and language. Apart from the deletion of a few matters which concerned topics of only passing interest, the use of transliterated forms for Greek words, and a few minor changes in style and form which bring the books more in line with present-day usage, the main body of these works remains practically unchanged. The reviser has dealt more severely with the footnotes, omitting most of those of a technical nature. Some readers might wish that his hand had not been quite so heavy at this point, but without question the changes have made the books of greater usefulness to the general reader. Valuable service has been rendered in bringing the bibliographies up to date.

Curtis Vaughan

The Letter to the Romans. By Emil Brunner. Philadelphia: The Westminster Press, 1959. 168 pages. $3.50.

"*Der Römerbrief* was first published in 1938, by J. G. Oncken of Kassel. This English translation is based upon one made by H. A. Kennedy from the 1956 German edition."

Brunner's attractive style and stimulating approach express themselves even in an English translation. The author divides the epistle into three parts: The Righteousness of God through Faith in Jesus Christ, the Redemption through Jesus Christ, and the Life of the Christian. The historical background of the epistle is discussed in the brief introduction to the exposition. Brunner states that the didactic nature of the letter is explicable upon the basis that the Roman community was to have helped Paul in his mission to Spain. A thirty page appendix contains discussions of some leading doctrines of the apostle — faith, grace, the righteousness of God, sin, Jesus Christ.

This book will prove helpful to pastor, student, and teacher alike.

Virtus E. Gideon

A Shorter Commentary on Romans. By Karl Barth. Richmond: John Knox Press, 1959. 187 pages. $3.00.

In the preface the author carefully defines the limitations of this work, describing it as "a smaller and younger (though already fairly old) brother of the *Epistle to the Romans* of 1918 and 1921." Barth refers the inquisitive reader to the latter work or to *Church Dogmatics.* The *Shorter Commentary* is not an extract from the author's initial work on Romans.

The author accepts the Epistle to the Romans as Pauline, written from Corinth about A. D. 58. Barth defines Paul's purpose as that of introducing his office and message to the Roman Christians whom he planned to visit on his trip to Spain. "They were to get to know his presentation of the Gospel with its definite concentration on the question of the *proper interpretation of the Old Testament,* which was evidently very much on their minds . . ." (p. 11). This interpretation was also the theme of the apostle's life and was likewise the theme around which so many of his controversies raged.

The reader will likely feel that this book is more theological in nature than exegetical and interpretative.

Virtus E. Gideon

HISTORICAL

John Calvin— Contemporary Prophet. Edited by Jacob T. Hoogstra. Grand Rapids: Baker Book House, 1959. 257 pages. $4.50.

This book is a symposium by fifteen Calvinistic writers in commemoration of the four hundred fiftieth anniversary of Calvin's birth, and the four hundredth anniversary of the definitive edition of his *Institutes of the Christian Religion.* After an introduction by Professor Gerstner, the book has three divisions. Part One has three essays on "The Humility of the Prophet." Part Two is one essay on "The Pen of the Prophet," and Part Three has nine essays on "The Relevance of the Prophet."

As is always the case in a symposium, the essays differ in quality and style. It is a matter of more than passing interest that two of the principal essays speak critically of the contemporary ecumenical movement. In the introduction, Professor Gerstner complains sharply that Reformed theology is being attenuated radically to expurgate anything that is hostile to the ecumenical theology. In his essay President Kromminga of Calvin Seminary likewise remarks that it is hard to discover the "uncritical ecumenical enthusiast" in Calvin's writings.

Each of these essays is interesting and instructive to anyone who has made even a superficial study of John Calvin. They are a reminder that Calvin does not belong to Calvinism only, but to the world.

Robert A. Baker

The School of Faith. Translated and edited with an introduction by Thomas F. Torrance. New York: Harper and Brothers, 1959. 290 pages. $6.00.

This book is an anthology of all the Catechisms officially authorized and employed by the Church of Scotland since the Reformation. These Catechisms do not speak simply to the Reformed Church or to Scotland; they speak to all Christendom. Besides several shorter works, this collection includes in fresh translations where necessary and incisive introductions the historic Genevan Catechism of 1541 of John Calvin; the Heidelberg Catechism of Ursinus and Olevianus, admittedly one of the most beautiful and devotional doctrinal expositions ever written; John Craig's popular Scotch Catechism of 1581; the short-lived New Catechism of 1644;

and the Larger Catechism of the Westminster Assembly, which opens with the well-known assertion, "Man's chief and highest end is to glorify God, and fully to enjoy Him for ever."

Professor Torrance, as always, writes with a sure hand and delightful style. His imagery and logical expression make his lengthy introduction to the Catechisms a joy to read and a valuable contribution to a better understanding of this material. This worthwhile book merits extensive circulation.

Robert A. Baker

Die Baptisten— Einfuhrung in Lehre, Praxis und Geschichte. By John David Hughey, Jr. Kassel, Germany: J. G. Oncken Verlag, 1959. 172 pages.

Professor Hughey prepared this short compend of Baptist doctrine and history for students from many lands and various confessional groups at an ecumenical institute at Geneva in 1947. After a general orientation he gives four chapters to a discussion of the church — its nature, ordinances, officers, work, and worship. The last six chapters discuss the origin of Baptists, British Baptist history, American Baptist history, the world-wide Baptist movement, Baptists and religious liberty, and Baptists and the ecumenical movement. In an appendix are charts showing the numerical strength of Baptists in various parts of the world, and two modern German Baptist confessions of faith.

This book presents attractively and sympathetically the principal distinctives of Baptists. It has many excellent insights. Although Professor Hughey sees his work as descriptive rather than apologetic, he knew that he would not find all of the various groups of Baptists agreeing with all of his views when he chose to wrestle with topics that are at present involved in controversial discussion among Baptists themselves. Uniformity in interpretation is neither necessary nor desirable among Baptists. Geography, history, and context always bring variations in views if there is complete freedom of expression. This book is worthy of wide reading and careful study.

Robert A. Baker

Pictorial History of Philosophy. By Dagobert D. Runes. New York: Philosophical Library, Inc., 1959. 406 pages. $15.00.

Pictures do stimulate interest. Nearly 1,000 portraits, photographs, facsimiles, archaeological illustrations, etc., are used in this book to survey the prominent figures and emphases of more than three thousand years of human thought. The pictures are accompanied by a brief text which is sufficient to identify the major emphases of selected prominent figures in the history of philosophy.

Runes is careful to include Oriental or Eastern philosophy as well as the philosophy of Western civilization. Much space is given to Judaism, particularly to Medieval and Modern Jewish thought. The author treats his material on the basis of geographic and racial or national divisions. At times this seems arbitrary.

The book is not edited from a Christian perspective. The Christian pastor or leader will find the Christian faith treated only from the standpoint of historical description and philosophical analysis. At times the author's bias seems to unjustly color his treatment, as for instance in the case of Jesus of Nazareth whom he discusses briefly as Joshua ben Joseph, a wandering Jewish religionist.

This is a valuable source book for libraries, even church libraries, but its cost may prohibit its accessibility for the average pastor's study.

Milton Ferguson

SYSTEMATIC

The New Testament and Mythology. By Burton H. Throckmorton, Jr. Philadelphia: The Westminster Press, 1959. 255 pages. $4.50.

The minister is currently confronted with a new emphasis on biblical preaching. One of the facets of that emphasis is the demand that expository preaching be made relevant. The evangelical can be grateful for both emphases, but he needs to understand that much literature on the subject, as for example John Knox's *The Integrity of Preaching*, is reflective of a system of hermeneutics which makes relevance a matter of theology, a matter of bringing into question the historical significance of scripture. The system is best known through the influence and writings of Rudolf Bultmann and is centered in the "demythologizing" of the New Testament.

The value of Throckmorton's book for the minister is contained in its clear definition of Bultmann's method and of the entire system of interpretation which approaches the New Testament as written in the language of "myth." The term "myth" is well defined. Once the minister understands the system for himself, he is more able to evaluate much that he reads in philosophy, theology, New Testament studies, and preaching.

The New Testament and Mythology is divided into three logical sections. In the first division, Throckmorton defines Bultmann's method. In the second division, the Bultmann method is criticized, and the author argues for the interpretation, rather than the elimination, of "myth" in the New Testament. In the third division, Throckmorton applies his method to eschatology, the pre-existence of Christ and his virgin birth, the cross, and the resurrection. The essential difference between the methods of Bultmann and Throckmorton seems to be that whereas the former finds significance in only that portion of the New Testament whose "myth" can have meaning for individual existence, Throckmorton desires no such limitation and seeks to interpret all "myth" in the light of its "original intention." Both men agree that the New Testament is written in the frame-work of "myth," although their definitions of the term may differ slightly.

Those who believe in the relevance of the New Testament as history come away from books such as Throckmorton's with the feeling of James S. Stewart. Says Stewart, "It is one thing to demythologize the message of the scriptures to suit the canons of an existentialist philosophy and the assumptions of modern scientific man. But it is quite another thing to recognize that here God is coming forth to encounter us with inconquerable blessings in his hands." Biblical preaching must be made contemporary, it must be done in such style as to make its message live for the hearer, but never at the cost of faith in the historical relevance of the Bible. At this point Throckmorton stands in great peril.

Gordon Clinard

Horizons of Christian Community. By Paul S. Minear. St. Louis: The Bethany Press, 1959. 127 pages $2.75.

The Living Church. By Lynn Harold Hough. St. Louis: The Bethany Press, 1959. 125 pages. $2.50.

These titles purport to be on the same theme and they carry the imprint of the same publisher, but beyond these superficial similarities they have little in common. Paul S. Minear, professor of New Testament, Yale Divinity School, breaks new ground with his provocative discussion. As the title suggests, the book is an attempt to discover the horizons of Christian society which the New Testament itself provides (p. 10). It reflects the current interest in biblical theology. The author feels that

"our images of the church have been determined too much by our puny minds and provincial prejudices," and "not enough by the wide-horizoned story of God's people" which we find in the Bible (p. 9). In five brief chapters he probes the transcendent horizons of the biblical conception of the Christian community: the church is the fullness of God's glory; the church is the frontier of God's warfare with Satan (here he stresses the necessity of mythology); the church is the city where God dwells (here he sees value in typology); the church, uniquely aware of the historical present, has a time dimension all her own; and the church is the risen Christ's. This is an exciting hinting of something of the unmeasured dimensions of the undiscovered frontiers in biblical thought about the church.

The Living Church is another book by Lynn Harold Hough (the publisher says it is his forty-seventh), and when we have said this we have just about covered the ground. The book does not clearly reflect any unifying theme. The topics discussed are only loosely related to the idea of the church. There is no significant indication that any new ground is broken. In short, this is Hough potpourri. But the author's impress is unmistakable. Continuing his emphasis on human experience, he professes to turn "from the battle of words to the vitalities of Christian experience" (p. 8). He finds nothing so morally and spiritually splendid as experience. On the human side this experience is discussed in chapters on the living voice (a chapter several times longer than the others on the voice of the preacher as the vehicle of revelation), the understanding mind, the commanding conscience, the steeled will, and the loving heart. On the divine side, successive chapters treat the creator, the incarnate one, the redeemer, and the present one. Two final chapters stress positive thinking and—living experience. Just as there is nothing so splendid as living experience, there is nothing more horrible than Kierkegaard. Hough finally explodes: a "psycopathic thinker like Kierkegaard who attempts to explain Christianity in the terms of his own unhealthy and abnormal experience in an age of abnormal experiences is likely to be given a temporary place of leadership which classical Christianity is sure ultimately to deny" (p. 53). Who is it whose mind never changes?

W. Boyd Hunt

The Churches and the Kingdom. By J. Harold Stephens. Nashville: Broadman Press, 1959. 119 pages. $1.95.

In this volume the pastor of the Inglewood Baptist Church, Nashville, Tennessee, endeavors "to make a contribution toward correcting errors which grow out of false conceptions of the church and the kingdom, especially where there is an attempt to make the church and the kingdom identical" (p. v). He begins by discussing the many errors, especially those of the "Catholics" and the Churches of Christ, which he sees as rooted in the attempt to identify the churches with the kingdom. Next, two chapters treat the differences and similarities between the churches and the kingdom, with the emphasis falling on the former. Churches are "visible, audible, tangible" manifestations of the "invisible, intangible" kingdom of God (p. 57). The remaining chapters tend to widen the gulf between churches and kingdom. In Chapter 4 the churches are the earthly agents of the heavenly kingdom. Two chapters then distinguish citizenship in the kingdom from membership in the churches, while two final chapters differentiate the "rules" of the churches from the spiritual laws of the kingdom. Obviously an approach such as this neglects the profundity of the New Testament idea of the church which leaves all of our thinking about ecclesiology under divine judgment. But as a popular exposition of the truth that church membership without regeneration is counterfeit it will prove of use.

W. Boyd Hunt

Between God and Satan. By Helmut Thielicke. Translated by C. C. Barber. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1958. 77 pages. $2.00.

This is a stimulating treatment of the temptation experience of Jesus. Through his penetrating analysis of our Lord's temptations, Thielicke presents fresh and exciting insights into our own. The author is currently professor of systematic theology at the University of Hamburg in Germany.

The underlying emphasis of the book is reflected in Thielicke's insistence that "the secret of temptation is the temptability of man" (p. 75). This secret lies within man, not in his external opportunities for sinning. "He is tempted to kill because he is a murderer even though in fact he does not slay his brother" (p. 75).

Man is unable to conquer the turmoil of temptability within himself. His only recourse is the grace of God which accepts him as he is. It is through the temptations of Jesus that God identifies himself with man at the point of human helplessness. It is at this point that man apprehends the fact of "God-with-us" and responds to the grace of God.

The brevity of this work belies its worth. It will prove a valuable stimulus for the preacher who includes it in his library.

Milton Ferguson

Theology of Culture. By Paul Tillich. Edited by Robert C. Kimball. New York: Oxford University Press, 1959. 213 pages. $4.00.

Paul Tillich, currently University Professor at Harvard University, is without a doubt one of the most creative and controversial figures in the contemporary theological revival. This book is a collection of essays representative of a primary emphasis in Tillich's thought: the relation of Christianity to secular culture.

The first article sets forth Tillich's contention that the primary characteristic of religion is the attitude of ultimate concern. On the basis of this concept he argues that the sincere atheist who is seriously committed to a search for truth (ultimate concern) may be nearer to a right relation with God than the "religious" man who ascribes to orthodox doctrine but whose life is conveniently indifferent. The last chapter, "Communicating the Christian Message; A Question to Christian Ministers and Teachers," will force any preacher to rethink the importance of declaring the gospel in such a fashion as to demand a definitive personal decision.

For those who take seriously the revelation of God in biblical history, Paul Tillich's thought provokes serious objection. The particularity of the Incarnation of God in Jesus of Nazareth, if not missing, is at least a neglected aspect. Nevertheless, the most ardent evangelical can read Tillich with some profit if he is willing to struggle with the task of understanding the author's definition of terms and concepts. For the pastor who is able to learn from one with whom he decidedly disagrees, these essays by Paul Tillich can serve to sharpen his conviction that the gospel of Jesus Christ speaks with authority to our age.

Milton Ferguson

PRACTICAL

Principles of Christian Ethics. By C. B. Eavey. Grand Rapids, Michigan: Zondervan Publishing House, 1958. 283 pages. $3.95.

Practical Christian Ethics. By C. B. Eavey. Grand Rapids, Michigan: Zondervan Publishing House, 1959. 240 pages. $3.95.

These two books present the thinking of the former chairman of the Department of Education and Psychology, Wheaton College, Wheaton,

Illinois. Both books were written for textbook use. Review questions are included at the end of each chapter, and both books are indexed.

In the first volume the author has purposed to set forth Christian principles which are basic to ethical action in the hope that many Christian people will "develop a sincere purpose to make their ethical living less superficial." The author believes that an understanding of the essential message of Jesus Christ is necessary to Christian living. The second volume acknowledges that "principles alone do not suffice." Only the practice of the principles will bring commendation from God. In the light of this belief the author seeks to set forth "a positive statement of ethical conduct that is applicable to all, regardless of situation in life."

The extensive use of the scriptures commends these two books. Failure to give a fuller documentation and footnotes limits them as textbooks. The author indicates the impossibility of tracing the source of many ideas which are the accumulated understanding gained from many sources during the years. These books will demand concentration if the reading is to be of great worth. Such reading should contribute to living worthy of the high profession of the Christian.

C. W. Scudder

How to Serve God in a Marxist Land. By Karl Barth and Johannes Hamel. New York: Association Press, 1959. 126 pages. $2.50.

This brief book contains the widely publicized letters exchanged by Karl Barth and Johannes Hamel, an East German pastor and professor of practical theology at Naumburg Seminary, along with an introductory interpretation by Robert McAfee Brown of Union Theological Seminary in New York City.

Barth stresses the sovereignty of God even over the legalistic totalitarianism of the Communist government. Under such a government the church must speak clearly with eyes fixed upon the God of grace. "At one time she will have openly to confess her faith. At another time she will maintain an eloquent silence and stand aside. But always she will be serving God and man" (p. 60).

Barth and Hamel are in essential agreement that the Moscow inspired and directed Communist government "can be but God's instrument, inescapably fulfilling . . . the judicial function of a rod of discipline" (p. 54). Hamel says, "The Gospel makes us free people who do not rebel against the visitation of God calling us to repentance by sending us these servants" (p. 105).

This book will contribute to a better understanding of men like Johannes Hamel who have not sought to escape their Christian responsibility in a Marxist land. Its value is not dependent upon agreement with the authors.

C. W. Scudder

Outside the Camp. By Charles C. West. Garden City, New York: Doubleday & Company, Inc., 1959. 168 pages. $3.00.

The author of this interestingly written brief book is assistant director of the Ecumenical Institute of the World Council of Churches in Switzerland and author of the recent major work, *Communism and the Theologians.* The title is taken from Hebrews 13:12-14. Here the author sees a call to walk the difficult way of true Christian witness. "This is the sort of persons we are expected, as Christians, to be; not contented churchgoers but protesters and troublemakers for the sake of the Church, trying to remind it of its true life sharing the servanthood and suffering of Christ; not happy cogs in the world's organization but witnesses in daily practice

that every organization is relative and misguided when it thinks only in terms of its own interests and practical needs" (pp. 140-41).

West gives a graphic picture of this day of revolutionary change and seeks to determine the role of the Christian in this time when people are standing between two worlds. Millions of people stripped of all of their illusions and all of their securities and traditions are in desperate need of the Christian message of hope and guidance communicated to them in a way relevant to their specific needs.

Here is a book that will stimulate, search, challenge, and lead many Christians to relate themselves more properly to the Christian mission in the present crisis time.

C. W. Scudder

No South or North. By Roger H. Crook. St. Louis, Missouri: Bethany Press, 1959. 121 pages. $2.50.

Roger Crook, an associate professor of religion at Meredith College in Raleigh, North Carolina, has written a disturbingly probing book on the contemporary racial situation in the South. What he says is given added weight by the fact that he was born in the South and was trained in Southern educational institutions including Wake Forest College and the Southern Baptist Theological Seminary. In the first chapters he makes a historical approach and utilizes, to some degree, the findings of psychology and sociology. There is a religious flavor and tone in those chapters, but in the last two chapters he comes more pointedly to the ethical and religious aspects of the problem. There is packed into this relatively small book a tremendous amount of factual material as well as a clear statement of basic Christian concepts that are relevant to the race issue. A great deal more reading and research has gone into the writing of the book than is evidenced in the footnotes.

T. B. Maston

The Christian Teacher. By Perry D. LeFevre. New York: Abingdon Press, 1958. 176 pages. $2.75.

The author of this book is associate professor of theology and education in the Federated Theological Faculty of the University of Chicago. These chapters resulted from some lectures that the author delivered at the First Danforth Teachers' Conference. He is a senior associate in the Danforth Foundation. The fundamental thesis of the book "is that the distinguishing mark of the Christian teacher is his sense of calling" (p. 9). The Christian teacher's sense of calling will affect every aspect of his work: the mastery of the subject matter of his particular discipline, classroom method, his work as counselor to students, and his relation to the college or university community. All of these areas are discussed in stimulating ways. There are chapters particularly applicable to teachers in the fields of the humanities, natural sciences, and social sciences. Any college, university, or seminary teacher will be a better teacher if he will read and study this book carefully.

T. B. Maston

Jesus and Human Conflict. By Henry A. Fast. Scottdale, Pennsylvania: Herald Press, 1959. 209 pages. $3.75.

The New Testament, The Christian, and The State. By Archie Penner. Scottdale, Pennsylvania: Herald Press, 1959. 128 pages. $2.50.

Here are two relatively brief books that add to the growing literature produced by Mennonites. Both authors interpret and defend from the New

Testament viewpoint the position of Mennonites on nonresistance. While Penner purports to cover a wider area than is true of the book by Fast, nevertheless he largely restricts himself to nonresistance. Fast restricts himself to the teachings of Jesus, Penner includes in his study not only Jesus, but also the teachings of Paul, Peter, and John. A major and a valuable contribution of Penner's book is the exegesis of relevant scriptures.

Dr. Fast begins with an interpretation of the so-called "nonresistance" passage of Matthew 5:38-42. Insights from the Old Testament and from contemporary Jewish literature and from the relation of Jesus to the revolutionary movement of his time are used to help to interpret this nonresistance passage. The entire book is colored by and, in a sense, it is an enlargement of the interpretation of the passage. Some teachings of Jesus that are frequently cited to support nonresistance or are used as an argument against nonresistance are examined. It is an excellent statement of the Mennonite position, a position which should be a challenge to all Christians.

T. B. Maston

Sex and Love in the Bible. By William Graham Cole. New York: Association Press, 1959. 448 pages. $6.50.

Recognizing that only limited attention has been given to the Bible even by those who have written on sex and family life from a Christian perspective, Cole has purposed to set forth all of the teachings of the Bible concerning sex and love and to show the relevance and worth of these teachings in meeting the needs of man today. He states that a "bifocal approach to the Bible" needs to be made. Through one half of the lens he [the Bible reader] must be able to see the treatment of sex and love in the Old and New Testaments without bias or distortion, and in such a way that it can be properly understood and profitably used" (p. xii). The second half of the lens must provide a vision of how the teachings of the Bible meet the needs of man today in the light of the collection of "scientific and semi-scientific facts" which have come from the work of men like Freud and Kinsey. The second part of the objective is hardly achieved. The need of modern man is for a positive Christian sex ethic, and much of this volume will confuse rather than help in providing such an ethic.

This is a scholarly work which will prove to be interesting reading for many. Every reader will undoubtedly gain new insights. However, it will be of limited value for the pastor.

C. W. Scudder

Religions in a Changing World. Edited by Howard F. Vos. Chicago: Moody Press, 1959. 441 pages. $5.50.

This book furnishes what seems to the reviewer to be a realistic evaluation of the current difficulties in the path of Christian missions. The presentation of the religious systems of the world is given with enough on-the-scene experience in each case that the reader is able to grasp the fact that these world religions are not beating a fast retreat before the fairly modest witness that the Christian world is making in other lands.

One of the best and most realistic chapters in the book is a presentation of Communism in its relation to Christianity. The author here is unusually clear in presenting the basic forces within Communism which have caused the system to have such strength and such an appeal to the masses of the world.

The chapters presenting the religions of India are the best ones in relation to the traditional presentation of comparative religion. Otherwise

the book is inadequate for a satisfactory text in comparative religion. In some chapters the bibliography is weak.

It is helpful reading for the person who is involved in missionary preparation or missionary service. It is acceptable reading for the person who wants a fairly brief survey of the historical, theological and philosophical elements of the religions and then something more of the current developments within them.

Cal Guy

The Holy Sword. By Robert T. Payne. New York: Harper and Brothers Publishers, 1959. 335 pages. $6.00.

The Holy Sword is a book of fact stranger than fiction. The author leads his reader through rarely traveled trails of Muslim History, where the Western mind must travel with unleashed imagination. He sets on today's stage the scenes of the origin of Muhammedanism, revealing how the three streams of early Arab paganism, a corrupted Judaism, and a decadent Christianity converged to produce Muhammedanism. Only the kind of person and religion that such influences can produce resulted. There is a subtle and undefined fourth power which has played an ever-increasing role in the development of Muhammedanism — nationalism. In the twentieth century, this force, working currently in the person and under the leadership of Colonel Gamal Abdal Nasser, overwhelms the other three.

Against the background of almost twenty centuries of strangely commingled, ruthless fanaticism, occasional religious zeal, insatiable personal greed, racial pride, and sheer instinct for survival, the writer sets Colonel Nasser and modern Islam. Acting somewhat as a prophet, author Payne on the one hand suggests the dangerous threat of Nasser, who is inescapably caught up in the predetermining, fatalistic bent of Islam to war. On the other hand, he, without saying so, reveals that the faith called Islam is inherently doomed, being set against the innate demand of humanity for freedom — democracy.

The lover of history will read *The Holy Sword* enraptured.

L. Jack Gray

Facing The Field. By T. Stanley Soltau. Grand Rapids: Baker Book House, 1959. 135 pages. $2.00.

Dr. T. Stanley Soltau has written this urgently needed guide for "new missionaries and prospective missionaries." This veteran missionary and recognized authority on missions methods, drawing from the rich store of his experience, anticipates the gamut of vital problems which appointees to foreign service will face: a new language, new customs and culture, religion, the people, government and officials, work with national Christians and fellow missionaries, relationship to the sponsoring home constituency, and establishing his own home and maintaining his family in a foreign setting. He spells out the fact and nature of the problems and makes practical suggestions as to how to meet them. This book is a must for all foreign missionaries, new and seasoned. Professors of missions, members of mission boards who make appointment policies and assist in the orientation of new recruits will read it with profit. Pastors and mission study groups in churches will better understand and present missions after reading *Facing the Field.*

L. Jack Gray

An Introduction to Pastoral Counseling. Edited by Wayne E. Oates. Nashville, Tenn.: Broadman Press, 1959.

The care of souls is one of the major areas of the church's ministry. Pastors and other church vocation leaders are always in need of help in the realm of guidance and counseling. This book is written to meet that need.

These insights and techniques are presented by nine seminary teachers from the various seminaries in the Southern Baptist Convention. In it they share factual knowledge and techniques as well as personal insights learned from experience.

There are five major sections in the book. Part one deals with counseling in the context of the church in which the heritage of the counselor, the pastor and his counseling, and the purpose of the church and its counseling ministry are discussed. Part two deals with the personhood of the pastoral counselor, including his emotional health and his attitudes. Part three is concerned with pastoral visitation, principles of counseling and other practical matters. Part four discusses the relationship of prayer and the interpretation of the scriptures to counseling. Part five relates counseling to the educational ministry of the church.

Although the book is primarily intended as a practical manual, it also provides many good insights in the realm of theory and interpretation. Throughout the book case studies are provided to illustrate the principles set forth.

For the most part the discussions are presented in simple and readable style which will be understood by laymen as well as trained church vocation leaders. The book provides much material which will be of interest to the theological student and the mature pastor. All church leaders will find help from this excellent handbook.

Franklin M. Segler

Man's Right to Be Human. By George C. Anderson. New York: William Morrow and Company, 1959. 191 pages. $3.50.

This work represents a deliberate departure from many contemporary, specialized discussions of religion and psychiatry. The author, a leader in the mental health movement in this country, directs his comments on "emotions without fear" to the "average" citizen. Speaking from a liberal theological perspective, Anderson traces his own spiritual-emotional pilgrimage. Such topics as "the healing power of sin" evidence his desire to appear deliberately unconventional.

While exploding false idols and self-deceptive religion which may actually militate against mental health ("Psychiatrists frequently see patients whose minds are made sicker by religious practices" p. 51), he also warns that "psychiatry cannot always help us" (p. 20). The author advocates a cooperative ministry between psychiatry and religion, which reflects his ministry as a hospital chaplain. While some psychiatrists are placing this book in the hands of their disturbed clients, it is not an appropriate pastoral "loan shelf" item for emotionally maladjusted church members. It would take a rather mature, wholesome personality to sift the truth from the many ideas advanced by this Episcopalian minister.

C. W. Brister

Religion and Nursing. By Samuel Southard. Nashville, Tenn.: Broadman Press, 1959.

Religion and Nursing speaks primarily to nurses and those preparing for the nursing profession. It will also render splendid service to pastors and other church workers who counsel with young people concerning the

nursing profession and who minister to persons in the hospital community where the nurse serves.

The author deals with such topics as "The Bible and Nursing," "The Spiritual Significance of Illness," "The Problem of Suffering," "Guilt and Forgiveness," "Ministry to the Dying," "Ministry to the Bereaved," "The Nurse and the Pastor," and "Nursing as a Christian Vocation," and other related topics.

The author presents excellent insights into the spiritual aspects of illness, suffering, guilt, forgiveness, doubt, death, ethics, and so forth. These insights will be appreciated by all Christian workers.

Franklin M. Segler

The Creative Years. By Reuel L. Howe. Greenwich, Connecticut: The Seabury Press, 1959.

The author of *The Creative Years* is an experienced counselor and teacher. From the standpoint of advanced education and pastoral experience he is qualified to write to the needs of people.

This book is addressed primarily to persons in the middle years, those years between "the relative completion of preparation for life and our retirement from living at whatever age it occurs." They are the years of reproduction and production. They can be the creative years.

The author begins by raising some vital questions of life and then deals with such topics as "The Power of the Personal," "The Secret of Our Creativity," "What Love Can Do," "The Role of Sex in Love," "Five Ways to Creative Marriage," "For Parents of Adolescents," "Your Work and You," "From Security to Maturity," and "A Faith for the Middle Years."

The book speaks to young people preparing for a career in marriage as well as to parents and to persons in the middle years facing the sunset years of life. It is written in excellent style and with a spirit of warmth.

Franklin M. Segler

Education for Christian Living. By Randolph Crump Miller. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1959.

The author of this book is professor of Christian education at the Divinity School, Yale University. He presents a comprehensive study of the field of Christian education. In part one he sets forth the principles of Christian education with an excellent brief historical development of the field. He insists upon person-centered education. In part two he speaks of the primary educational institutions, namely, the home, the schools, the community, and the church.

Part three has a discussion of methods in religious education: procedures in the classroom, methods of teaching, and methods of worship. Part four deals with administration of religious education. A comprehensive program in the local church is reviewed including the organization of the church for religious education. An excellent discussion is given on recruiting and training leaders and on evaluating the educational program of the church.

This book is a scholarly approach to the field of Christian education. It is comprehensive and interpretive. It is now in its fourth printing, an indication of its popularity. Some will feel that it draws a little heavily on John Dewey's theories of progressive education. One of the great values of the book is its excellent annotated bibliography arranged by chapters.

Franklin M. Segler

Who Do You Say That I Am? Answers to your questions about Jesus. By A. J. Ebbutt. Philadelphia: The Westminster Press, 1957. 170 pages. $3.50.

Born in Scotland, the author is professor in Mount Allison University, Sackville, New Brunswick, Canada. He attempts to answer fifteen of the most knotty problems of Christian thought, such as: Are the Gospel records reliable? How was Jesus born? Were the temptations of Jesus real? Was Jesus sinless? How did Jesus think of Himself? Was Jesus' death necessary? Did Jesus really rise from the dead? and others.

Professor Ebbutt has attempted to write for the layman, using critical and literary criticism and the most recent theological thought and has also sought to put this into a devotional pattern. Writing from a very liberal perspective, he still comes up with many strong attestations of the validity of the Christian faith and with some small amount of material usable by a conservative minister.

Carl A. Clark

Handbook of Church Management. By William H. Leach. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1958. 504 pages. $6.25.

Since 1928 the author has been editor of *Church Management* magazine and has been author, editor, or co-author of 19 other books including "Church Finance," "Church Publicity," "Cokesbury Marriage Manual," etc.

"Church Management" is used synonymously with "Church Administration," though the latter is the more commonly used term.

Subjects discussed include the multiple ministry, planning, erecting and caring for a building, financing, public relations, music, ethics, pastoral ministry, marriage, funerals, evangelism, and a number of other vital areas of the church's program. A basic weakness pervading the entire work is the absence of any theological orientation for explaining the vast differences in church administration among differing denominations.

The book is a very comprehensive treatment, though the author may have attempted to cover too much ground. The Southern Baptist pastor will find much to help in the day-to-day administration of his church.

Carl A. Clark

The Church Staff and Its Work. By W. L. Howse. Nashville: Broadman Press, 1959. 174 pages. $3.75.

Dr Howse, professor in the School of Religious Education of Southwestern Baptist Theological Seminary for 20 years, and now Assistant Executive Secretary of the Baptist Sunday School Board, has written a valuable contribution to a new, yet neglected, field. The church staff has just grown up, and as a consequence of the lack of sufficient guide lines there has been difference of opinion, uncertainty of the patterns of work, and confusion regarding the delegation of responsibility among various church staff members.

The book has all the thoroughness of outline and treatment that we are accustomed to in study course books, yet with readability and scholarly contribution of which the author is capable.

With impressive clarity the work of the various staff members is delineated, such as the Minister of Education, Associate Pastor, Minister of Music, Church Secretary, Pastor's Secretary, and Educational Secretary. The book is an absolute must for every staff member and every pastor who has as much of a staff as one secretary.

Carl A. Clark

The Revelation of God in Human Suffering. By Wayne E. Oates. Philadelphia: Westminster Press, 1959. 143 pages. $2.75.

No problem faces the minister with such a demand for explanation as the problem of suffering. Suffering humanity calls upon the minister for a word from God and is always disappointed when he is silent. The minister does not wish to be silent, but how can he adequately preach on a subject about which theologians, philosophers, and psychologists never seem to tire in the spinning of their webs of speculative solutions? The answer is in preaching sermons which present biblical solutions to suffering while containing the understanding of the human personality which the best of theological and psychological thought can give. *The Revelation of God in Human Suffering* is an example of a series of sermons which achieves notably in dealing with suffering by the biblical and psychological method. Its author is fully prepared to write such a book, having long since established his reputation in pastoral care and the psychology of religion, while at the same time maintaining a devotion to biblical preaching in his pulpit ministry.

Oates has as his purpose the weaving of the "warp of biblical revelation and the woof of human suffering into a fabric of durable Christian preaching." Deep insight into many problems of the human personality is woven into sermon after sermon which, because they are biblical, concentrate on the "whole counsel of God" for man's redemptive need. The method of the author, after several sermons dealing with the possibility of God's revelation in suffering, the supreme revelation of God in the suffering of Christ, the purposes of suffering, and the Christian prespective of fellowship in suffering, is to deal with many of the critical experiences of life in which God may reveal himself to man. Always Oates makes it clear that the revelation of God in such experiences depends upon the individual, as is clearly demonstrated in his sermon "Purity of Heart and the Revelation of God." Here and there in the sermons the reader discovers the author's theology of suffering. The entire book, as evidenced in the title, favors a revelational view of suffering, but other biblical solutions are also mentioned. The educational and redemptive solutions are evident in the sermon "Purposeful Suffering," and the disciplinary view appears in the sermon "The Double Cost of Spiritual Blindness."

If some criticize Oates' sermons as failing to be biblical it will be because of a definition of biblical preaching which is limited to a certain form. The sermons are not generally expository, but according to the current definition of biblical preaching, they usually qualify as biblical because of their thematic-biblical construction. As such they are excellent examples of the application of the biblical method to life-situation sermons, and should stimulate the minister in the preparation of other sermons on suffering. The book will also be most informative for personal counseling. If this is an example of Oates' sermon construction, it is to be predicted that other such volumes will be demanded!

Gordon Clinard

A Guide to the Parables of Jesus. By Hillyer Hawthorne Straton. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1959. 198 pages. $3.50.

A pastor who takes time to study scripture carefully has shared with us the fruit of six years' research and preaching from the parables of Jesus.

Hillyer Hawthorne Straton was educated at Mercer, Columbia, and Harvard Universities as well as at Eastern Baptist Theological Seminary and the Andover-Newton Theological School. He has been in the active

gospel ministry since 1926 and at present is pastor of the First Baptist Church of Malden, Massachusetts.

The question of why have another volume on the parables is dealt with and answered by the author: "The best answer is that every man and every generation needs to feel the intrinsic joy and glow of these matchless stories." Straton's purpose is to make the parables relevant and at the same time to remain true to the historical background. He says, "This is the best way to avoid legalism on the one hand and moralism on the other." In attempting to wed the historical text to the contemporary scene, Dr. Straton has attempted to fulfill the true role of a prophet, which is to let God speak to each day and generation with his eternal truth.

The introduction sets forth the nature of parables and shows the supremacy of Jesus as a user of parables. The thirty-two parables treated in the volume are arranged under four divisions: the kingdom is at hand, entrance into the kingdom, conduct in the kingdom, and judgment in the kingdom. There is a concluding chapter on the preaching and teaching of parables.

The book is written in simple preaching style with an abundance of interesting illustrations. Throughout the book there is evidence of careful scholarship and sound exegesis. Every one of the twenty-two chapters will stimulate and provoke the careful reader to desire to preach from the parable under discussion.

H. C. Brown, Jr.

Books Received

The Price Tags of Life. By C. Roy Angell. Nashville: Broadman Press, 1959. 125 pages. $2.75. A storehouse of fresh illustrations in a stimulating sermon book.

What Everyone Should Know About Judaism. By Morton M. Applebaum. New York: Philosophical Library, 1959. 87 pages. $3.00. A popular question and answer book about Judaism by a Jewish author which should be helpful for factual material.

The Epistle to the Romans. By Gleason L. Archer, Jr. Grand Rapids: Baker Book House, 1959. 103 pages. $1.50.

The Epistle to the Galatians. By Floyd E. Hamilton. Grand Rapids: Baker Book House, 1959. 66 pages. $1.25.

These two books comprise part of the Shield Bible Study Series written by conservative authors which should be helpful for Bible study.

This Is Our Gospel. By A. C. Archibald. Nashville: Broadman Press, 1959. 135 pages. $2.95. Middle-of-the-road sermons by the well-known Baptist minister which should be helpful for devotional reading.

Understanding the Holy Spirit. By Harold P. Barker. Westchester, Illinois: Christian Readers Club, 1959. 63 pages. 50c.

The Christ of the Gospels. By William F. Beck. St. Louis: Concordia Publishing House, 1959. 227 pages. $3.00. The life of Jesus presented as one story from the four Gospels. Helpful for family and Sunday School groups.

The Philosophy of Poetry: The Genius of Lucretius. By Henri Bergson; ed. and trans. by Wade Baskin. New York: Philosophical Library, 1959. 83 pages. $2.75.

Biblical Chant. By A. W. Binder. New York: Philosophical Library, 1959. 125 pages. $5.00.

Conflict With Darkness. By H. Virginia Blakeslee. Westchester, Illinois: Christian Readers Club, 1957. 64 pages. 50c.

Handbook of Philosophy. By Michael H. Briggs. New York: Philosophical Library, 1959. 214 pages. $4.75.

Following Christ In Our Work. By J. Lawrence Burkholder. Scottdale, Pennsylvania: Herald Press, 1959. 72 pages. $1.25. A brief book to be used as a study guide for Hershberger's "The Way of the Cross in Human Relations." Suggestive for a study group.

Expository Studies on the Life of Christ: His Early Days. By C. E. Colton. Grand Rapids: Zondervan Publishing House, 1957. 116 pages. $2.00. These expository sermons by a well-known Southwestern alumnus are part of a project which takes him through the entire Bible. These sermons follow Robertson's *Harmony of the Gospels* and are clear, sensible, practical, and evangelical. They should be helpful and suggestive to pastors.

Symbolism in the Bible and the Church. By Gilbert Cope. New York: Philosophical Library, 1959. 287 pages. $10.00. A helpful reference book on Christian symbolism. Anglican author.

Amazon Moon. By Rosemary Cunningham. Westchester, Illinois: Good News Publishers, 1959. 64 pages. 50c.

Philosophical Diary. By Leonardo Da Vinci; trans. by Wade Baskin. New York: Philosophical Library, 1959. 87 pages. $2.75.

Moral Principles in Education. By John Dewey. New York: Philosophical Library, 1959. 61 pages. $2.75.

Classics of Protestantism. ed. by Vergilius Ferm. New York: Philosophical Library, 1959. 587 pages. $10.00. In one volume—significant classics or selections of the Christian centuries.

Zen and Shino: The Story of Japanese Philosophy. By Chikao Fujisawa. New York: Philosophical Library, 1959. 92 pages. $2.75.

Audio-Visuals in the Church. By Gene A. Getz. 256 pages.

Let's Study Greek, rev. ed. By Clarence B. Hale. Chicago: Moody Press, 1959. 189 pages.

The Modern Reader's Guide to Matthew and Luke.
The Modern Reader's Guide to Mark.
The Modern Reader's Guide to John. By William Hamilton. New York: Association Press, 1959. Each 125 pages. Each 50c. Interesting and practical small books for self-study or for Bible discussion groups. Neo-biblical perspective. The author is associate professor at Colgate-Rochester Divinity School.

Encyclopedia of Philosophy. By Wilhelm Hegel; trans. by Gustav Emil Mueller. New York: Philosophical Library, 1959. 287 pages. $6.00.

God in the Eternal Present. By Carl G. Howie. Richmond: John Knox Press, 1959. 128 pages. $2.25. Theological emphasis in a stimulating book of sermons.

March of the Year. By G. Curtis Jones. St. Louis: The Bethany Press, 1959. 192 pages. $3.50. Suggestive sermons for special Sundays by a well-known Disciples minister. Filled with illustrations.

Philemon Among the Letters of Paul, rev. By John Knox. Nashville: Abingdon Press, 1959. 110 pages. $2.00. Stimulating new concept of the significance of Philemon by Union Seminary (New York) professor. Critical approach.

In The Arena. By Isobel Kuhn. Westchester, Illinois: Christian Readers Club, 1959. 64 pages. 50c.

The Illusion of Immortality. By Corliss Lamont. New York: Philosophical Ligrary, 1959. 303 pages. $3.95. The classic book seeking to destroy belief in life everlasting.

The Religion of the Occident. By Martin A. Larson. New York: Philosophical Library, 1959. 711 pages. $6.00. Written from a humanistic perspective, this book nevertheless affords a rich source book of materials.

A World Without Jews. By Karl Marx; ed. by Dagobert D. Runes. New York: Philosophical Library, 1959. 51 pages. $2.75.

The Greatness of the Kingdom. By Alva J. McClain. Grand Rapids: Zondervan Publishing House, 1959. 556 pages. $6.95.

The Happy Life. By F. B. Meyer. Westchester, Illinois: Good News Publishers, 1959. 63 pages. 50c.

Paul, More Than Conqueror. By F. B. Meyer. Westchester, Illinois: Good News Publishers, 1959. 64 pages. 50c.

Daily Meditations. By F. B. Meyer. Westchester, Illinois: Christian Readers Club, 1959. 63 pages. 50c.

Peter, the Man. By F. B. Meyer. Westchester, Illinois: Good News Publishers, 1959. 64 pages. 50c.

Christian Faith and My Job. By Alexander Miller. New York: Association Press, 1959. 128 pages. 50c. An interesting book for a Brotherhood discussion or for college students.

Thunder on the Left: Some Religio-Philosophical Essays. By Oscar W. Miller. New York: Philosophical Library, 1959. 95 pages. $2.00.

The Prophets of Israel. By C. Ross Milley. New York: Philosophical Library, 1959. 143 pages. $3.75. A book from the classic liberal position.

An Exposition of the Whole Bible. By G. Campbell Morgan. Westwood, New Jersey: Fleming H. Revell Company, 1959. 542 pages. $6.95. The central thoughts of each chapter of the Bible by the famous Bible lecturer.

Triumph in the Inner Life. By Andrew Murray. Westchester, Illinois: Good News Publishers, 1959. 64 pages. 50c.

Full and Joyous Surrender. By Andrew Murray. Westchester, Illinois: Good News Publishers, 1959. 63 pages. 50c.

Unpublished Letters. By Friedrich Nietzsche; trans. and ed. by Kurt F. Leidecker. New York: Philosophical Library, 1959. 156 pages. $3.75.

Life Is Commitment. By J. H. Oldham. New York: Association Press, 1959. 127 pages. 50c.

Preaching Through the Bible, Vol. 18. By Joseph Parker. Grand Rapids: Baker Book House, 1959. 306 pages. $3.50 per volume. One of twenty-eight volumes by the famous London preacher.

Sex and Family in the Bible and the Middle East. By Raphael Patai. Garden City, New York: Doubleday & Company, Inc., 1959. 282 pages. $3.95.

Don Pedro. By B. H. Pearson. Westchester, Illinois: Good News Publishers, 1959. 63 pages. 50c.

Pictures of the Apostolic Church: Studies in the Book of Acts. By William M. Ramsay. Grand Rapids: Baker Book House, 1959. 367 pages. $3.50. A reprint of the classic 1910 book by a conservative author.

Religion in Plato and Cicero. By John E. Rexine. New York: Philosophical Library, 1959. 72 pages. $2.75. Helpful as a basis for comparing Plato's and Cicero's religious views with the Bible.

Martyr of the Catacombs. Ed. by Richard L. Roberts. Westchester, Illinois: Christian Readers Club, 1956. 64 pages. 50c.

The Cooperative Program, or God's Program . . . Which? By I. W. Rogers. Paducah, Kentucky: The Faith Book House, 1959. 40 pages. 75c.

The Historical Background of the Dead Sea Scrolls. By Cecil Roth. New York: Philosophical Library, 1959. 87 pages. $4.75.

Letter to My God. By Dagobert D. Runes. New York: Philosophical Library, 1958. 58 pages. $2.00.

A Dictionary of Thought. By Dagobert D. Runes. New York: Philosophical Library, 1959. 152 pages. $5.00.

Sunday Evenings with Jesus, Vol. IX. Ed. by C. Mervin Russell. Winona Lake, Indiana: Light and Life Press, 1959. 61 pages. $1.00.

The Marvel of Earth's Canopies. By C. Theodore Schwarze. Westchester, Illinois: Christian Readers Club, 1957. 62 pages. 50c.

The Light Within Us. By Albert Schweitzer. New York: The Philosophical Library, 1959. 58 pages. $2.75.

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